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JOURNAL OF PRACTICAL CHURCH METHODS



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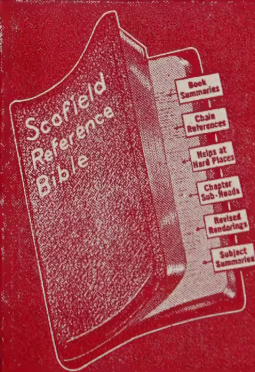
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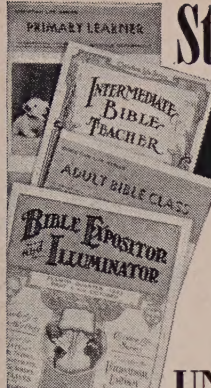


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"Still we are getting through—the way back is far longer than the way forward. We have had a fairly long spell, but we have no intention of easing up until we are through, although we do not talk about it very much.

"I am sometimes puzzled when I read from American sources that we are not pulling our weight, not putting all we might into the struggle. I have been a Church Army Officer for thirty-seven years . . . wounded three times in the last war and have a son in the Royal Navy, another in the R.A.F., and our youngest son lost his life while serving as a radio operator, before he was nineteen.

"We are not resting on our oars over here. We are working hard for one end, to put 'paid' to the account of the two world agitators and to help their victims to get security so that they may work out their own salvation. Through tribulation we shall find peace 'when the earth shall be filled with the Glory of God as the waters cover the sea'."

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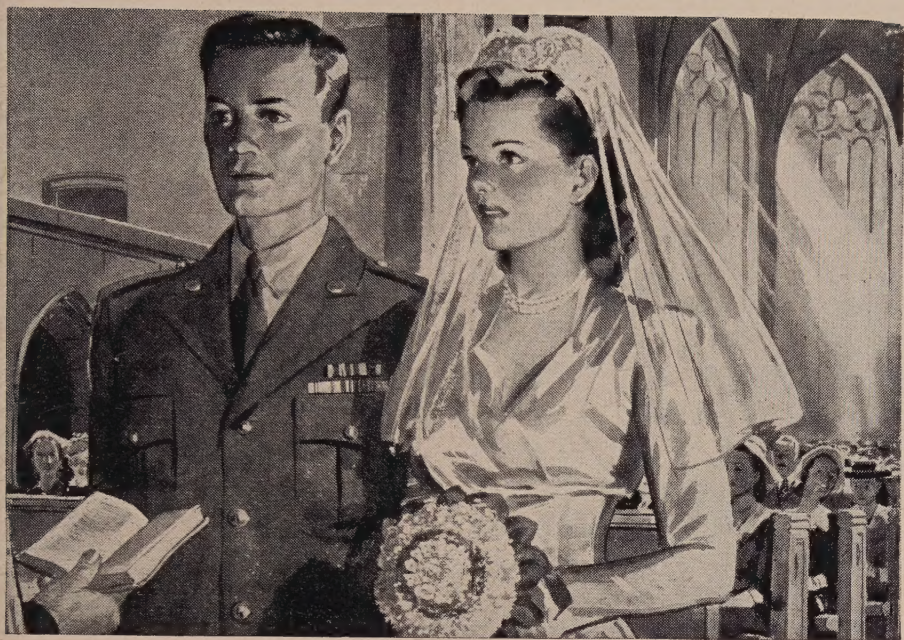
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# I ANSWER A SERVICEMAN'S LETTER

GORDON W. MATTICE

OUT of our church office and from my desk there goes a stream of letters and various communications to those on our list of Honor. I believe that keeping our lines of contact vital with them is one of the most important things we can do. Many of them write back to us, and hardly a day goes by without at least one letter arriving from some far away place. The majority of these letters are making a satisfactory adjustment to new experiences and duties; some, however, are greatly troubled over various matters. Frequently they write asking for some word of encouragement, some guidance through confusion, something to help keep them steady. Sometimes they ask for specific answers to their questions.

Each a letter was received recently. It touches something that is widespread and expresses succinctly what many people, both civilian and military, are troubled about.

Here is the letter in part:

As you undoubtedly remember me, I was one of your most active parishioners. At times in the past, in an easy civilian world I lived, there appeared to be little need for faith, or strong belief, even for God himself. During my college life I was subjected to some rather iconoclastic thoughts. These thoughts were originally provoked in the classroom and elaborated upon and expanded in the conducive atmosphere of my frat house. As a result of various factors I came out what is best termed as an agnostic. In that state I lived until I came to the situation I am now in. Recently I have been undergoing quite a bit of physical and mental hell. I know I must continue what I am doing. I know there are many situations far worse than mine. And I still have not been able to acclimate my mind, specifically, to what confronts

I find it extremely difficult to become a strong believer. The difficulty lies in the fact that I have thoughts at times which raise again doubts about my religion. Until I can eliminate these thoughts, I feel forced to call hypocritical my prayers and attempts at a lasting

West, New York.

non-time-of-stress belief. I wish I could talk to you. I would give anything I know of to the person who could build for me a belief which I would voluntarily accept.

"I know of no one thing that I need more than a workable, perpetuating, sincere belief in the Power that is responsible for man's being and who holds control of the movements of this current stinking world and the people in it.

"I believe I know what I need. But *how* to get it is an exceedingly disturbing mystery. Thank you again for all your and the Church members remembrances to me.

"Sincerely,  
"\_\_\_\_\_"

People are everywhere forced by suffering, tragedy and circumstances to seek answers to baffling questions. In civilian life, in happier days, how many felt little need for God, for faith in spiritual truth; people who have been trained in many things, yet failing at the crucial point; people who find a bankruptcy at the very time when resources are desperately needed. Familiar landmarks are down; "former constants in the equation of life have become variables"; the problem of evil has ceased to be mere theological speculation—now it is our deepest concern. The anchors previously trusted are not holding—behold how many persons are in such a situation.

How would you answer this letter? This fellow asks the impossible. He wants someone to build for him a belief which he would voluntarily accept. Faith does not come that way. It has to be won; thought through, struggled with. He must work out his own faith for himself; I may be able to guide him a bit, but unless he does it for himself, the results will merely be "tradition" and "hearsay," and we have too much of that in our world already!

Life is meaningless unless we have some frame of reference; some points on which we can pin certain of our hopes. This is where religion enters; it provides us with an interpretation of the meaning of life, suggests the manner of our living, the qualities we should strive for, the goals we should seek to achieve, and the resources which enable us to reach them.



That is why this young man instinctively turns to religion now. He has made a good beginning; he is aware of his need of God; a deep sense of personal spiritual need precedes the discovery or re-discovery of God as a veritable, personal power in whom one can have confidence.

In my answer I asked him to recognize that millions of people have been able to build for themselves and hold true to a satisfying faith in God and man. There is comfort and encouragement in that. If what he learned in college about science tends to make him a disbeliever, then he ought to recognize that eminent men of science, like Robert A. Millikan, are today giving full recognition to God and spiritual reality. Philosophers who have deeply pondered the issues of life have come to believe resolutely that there is a divinity who watches over humanity, and that this sense of the Divine can best be found in the teachings and spirit of Jesus Christ. They believe that spiritual forces are as real as physical forces. I quote him many letters from his fellow men in the various branches of the armed forces who have come to feel this as never before. I remind him of some of the great testimonies of faith which have come out of profound experiences, such as Eddie Rickenbacker's and Ensign Sam Constantino's, "Amen. Amen."

Next, I outlined to him steps by which one comes to an enduring faith in God. First, by believing that God is and can be known. Science, Philosophy, Logic, History and personal experience affirm that there is a God who can be trusted. Life seems to be arranged in such a pattern that the things which are true and right ultimately survive while their opposites perish. A perspective of history affirms that.

We do not detect God with any of our five senses; we apprehend Him with our reason; in our hearts. We must be still and listen, and then He speaks. In the Old Testament there is a plaintive call, echoed here, "Oh, that I knew where I might find Him." Then came the answer, "If with all your heart ye truly seek me, ye shall surely find me, thus saith our God."

Of course I recognize the obvious impediments to faith here. How can there be a God who would let this world get into such a mess? The answer to this is a bit of straight thinking and self-discipline. Put out of your head the notion that everything that happens is what God wants; He did not want this war any more than you or I wanted it. Man refused to obey the Moral Law and must pay the price. Don't blame God! The fact that there is so

much suffering and tragedy is not proof that there isn't any God.

Belief in God is sometimes hindered by the fact that men think they are sufficient unto themselves; they bow God out—they don't need Him as being necessary. In the place of God they put up many gods. It takes mental honesty and courage to admit we made a bad choice earlier; we have to admit that we have been worshipping the Golden Calf; we have trusted in temporal things. We have to admit that we were wrong. That is hard to do, it hurts our pride, it means "giving in"; and that we have to do. Yet that is what we shall have to do.

A second step in building an enduring faith is to establish a bridge-head position by using tried and true channels to God. We know what these are. Just to read God's word helps a good deal. Many young folks in the armed forces tell us that they have found a new relation of God in his word, and that worship, prayer, meditation, fellowship with fellow seekers is a help. The Bible is an age-old book which introduces man to God; the more you read the Book of Books the more you understand yourself and come to know Him.

I wrote to this young man that he must clear his mind that it is hypocritical to pray for things. Let him pray for the right things; pray to God to send light, to reveal Himself, to give to him and mind the peace it craves. God never fails to answer an honest prayer; He never keeps long in the dark those who sincerely seek Him.

A third consideration in the search for God is that certain intellectual doubts sometimes short-circuit our contact with God. It is possible that this young man is overmuch concerned with things that he cannot believe. I told him start with what he does believe. If so many of the stories, say, in the Old Testament, or the reported miracles of our Lord puzzle him, let him put them out of his mind for the present. I counselled him to live by what he can accept rather than by what he feels he must deny on intellectual reasons.

Dr. Joseph R. Sizoo in his very helpful "Make Life Worth Living" suggests that surely everyone can believe that Jesus Christ is the most superb example of noble living and thinking the world has ever seen. Then why not attempt to cultivate the values He taught? Why were they imperishable? Why not try living as Jesus did? He lived in a world very much like our own. There were all about Him economic uncertainty, social maladjustment, political chicanery, religious unconcern. Yet he said little about these things. Instead He talked

*(Continued on page 99)*



# PROTESTANTISM

## "IN VACUO"

FRED SMITH

RECENTLY I attended a State Conference of a Protestant denominational body that set me to thinking because of what was there. All in all, the conference was a tame affair. We shook each other's hands. Speakers came and went. A young lady from deep South spoke with charm; a returned missionary stood up, almost like a statue, and from his mouth there came a quiet flow of words that just "kep" rolling along." Then there came the President of a College, and he spoke, too. But more than that, he brought a picture, or rather, an aerial photograph of what was affirmed was the most beautiful college campus in America. My hungry eyes devoured the picture from corner to corner. It was all that I could do, for that was the only time that I came in to let the learning, but lean, Protestants know that it might have a place to fill in the great life of the world. If there were any reopticons around they were not focussed to screen; if any one wished to see a movie, that later invention, a talkie, one had to go to the theaters downtown. But since I surmised that they were not thinking in terms of a Protestant conference I did not even so much as look to see what was on at the theaters. As for drama it was as if it had not been. All was talk, talk, talk. And the words of an old accusation came back to me of those who thought they would be heard for their much speaking. This is Protestantism "in vacuo."

But the end is not yet. We met in a church that outwardly is a meticulous copy of perpendicular Gothic. Yet the minister who built the church (leaving it mostly unpaid for) was accounted a social prophet of the first line in his day. Aspirationally that was true; but architecturally his eyes were focussed to a day and one from which in all things else he was emancipated except its architecture. The minister who inherited this anomaly, that looks like a wedding cake let down out of a heaven of a heliocentric concept, speaks, not from a chancel, but from a centrally placed pulpit in a Gothic church. Here, in the interior, the

Wenmouth, Kans.

mind of the social prophet who is gone left for his successor proof that here, in one respect, was a Protestant church. Here the pulpit centrally placed declares that Protestantism is a message. It calls for a voice! Just that and nothing more!

At least I looked with hungry eye to see what I could see. I chuckled to think of the spires and pinnacles that adorned the outer walls that pointed to heaven that no longer exists for the minister and his people "up there." Hell topographically has been altogether eliminated. Both that and the kingdom of God are within. But the exterior of the building told another story. But it is easier to change concepts in sermons than it is to change concepts in stones. Within the building there was not one significant symbol of worth. The windows had no pictures; the chancel was unadorned. There was no cross; no flag. There was a remarkable amount of *nothingness*. It was enormous. It was too much. It was Protestantism "in vacuo."

Yet there was an addendum. Just one, in two aspects. Two flower vases, shaped to the size of miniature angel heads had been placed at the ends of the anomalous chancel rails, anomalous because all the furniture had to be correlated to the centrally placed pulpit. And when my eyes needed to rest their tired gaze from a face that was carrying all the load of a Christian message, without aid from art or man's dramatic devices I found my eyes resting with a sense of glad serenity where an unmoving angel face let the beauty of a flower arranged bouquet speak with a silence that was golden. And I thought of all that might have been achieved through the ministry of art and drama in that church that was now but the outward shell of a time when religion was altogether ritual and drama. But to those who came to present the message of the Eternal it was all summed up in believing that a mouth could tell it all. Human beings are ears and nothing else. Protestantism is a working mouth. The rest is nothing. Protestantism had become a fine argument. It thinks that by its much speaking it can save the world. It thinks in terms of sounds and not in terms of shapes. Seminaries still persist in having preachers rake over the ashes of homiletics to see if they can find one new unburnt twig to hold up to a wondering world concerning preaching. For a sample read, if you can, the annual presentations presented under the auspices of the most famous of these, the Lyman Beecher lectures.

Always the same technique is followed. Preachers sit in serrated rows facing a similar series of serrated rows of a gathered faculty to



hear a brother beloved bear all the burden of a great evangel unto them by word of mouth. Once hands and arms and limbs orchestrated more or less to aid the mouth. But this orchestration seems to be going from less to less. Protestantism "in vacuo." If this be the fountain head of all our knowing what can one expect of the irrigated areas!

Someday, and there are many evidences that the day is at hand, Protestantism will breathe an ampler air in presenting the message of its faith to the world. Perhaps the day may come when even a fossilized Lyman Beecher course of lectures on preaching will be given by some man of God who has risen to the knowledge of the ministry of the seven fine creative arts in preaching. It will mean the demise of much egocentricity that parades in the name of a mouth activity that equates itself totally with the concept of preaching.

But much will have to happen before that takes place. Preachers will have to think in

something more than terms of sound. A church will have to be more than a building erected for a man to speak twenty-five minutes each Sunday morning with a choir singing to the congregation. In a way not often realized, churches will need to be educated in knowing that religion is far more than fine argument, it is fine art. Then will Protestantism come to exist "in extenso." It will use all the ministries of the creative arts so that religion is seen in terms of shapes as well as terms of sounds. With the coming of that day, Protestantism will lead itself out into new avenues of usefulness, because it will at last have learned to present religion in *demonstration* and in power. A religion that equates itself with a vacuum in which only a voice seeks to be heard will find, at last, that all the sciences are against it. Religion needs all the fine arguments that can be given it; but also, and more so, it needs also all the fine arts working in and for it as well.

---

## *The World and Home*

ARTHUR B. RHINOW

**E**AGERLY the men in the camp gather around the distributor of mail. Some are disappointed and others elated. Joe enters his tent to be alone with his treasures. The newspapers are interesting. Hastily he scans the headlines: General MacArthur Back in the Philippines; General Eisenhower Puncturing the Siegfried Line; Election Excitement in the States; the President Touring Joe's Own County and Town. How thrilling it all is. Big events, World events. War making history.

Other papers interest him, especially the pictures. And what is this among all the printed mail? A little envelope. Not like the bulky parcels. Just a little envelope. But all the rest is quickly laid aside. The envelope is torn open, not daintily cut. It is a letter from home. It does not tell of what is going on in Asia and Europe, events that may shock centuries. No, just about father and mother, brother and sister, wife and child, the cat and the fox-terrier. Little news, but for the moment it means all the world to him. Continents and armies melt away as he reads of loved ones and pictures, scenes of home.

Neatly he folds the letter to store it away after he has read it several times. For a while he indulges in reverie. Then he picks up the newspapers again. Strange how different world events now look to him after he has tasted of home love. He is steadied. His faith is stronger. Righteousness and love will conquer. And where else could the home love have come from than an eternal source? It is so wonderful. There must be a God, and God will win.

---

Ridgewood, Brooklyn, N. Y.



# WHEN KNOWLEDGE IS A CURSE

C. STANLEY LOWELL

THE American tradition has encouraged worship at the shrine of knowledge. The public school which set out to educate the masses of our people has held a prominent place in our system. Horace Mann, who was among the first to conceive our great public schools, expressed the faith of many when he said that if we had enough schools there would be no need for jails. The American thirst for knowledge has been insatiable. And our knowledge has increased not only in longitude but in latitude. Unquestionably more people know more about more things than ever before in history. This we have regarded as one of the promising features of our culture.

## End of An Era

But this happy faith has now fallen under the crushing pressure of reality. We perceive that for all their growth in knowledge men are no better. Knowledge has not meant improvement. As Aldous Huxley once remarked, our science has only provided more efficient methods of going backward! We have said that knowledge is light. But, as the New Testament says, "If the light that is in you be darkness, how great is the darkness!" We have said that knowledge is power. But what if the power is not used? Or worse, what if it is misused? Thoughtful men are beginning to question this great American thesis just as Jesus challenged it long ago. For He did challenge it. With that penetrating insight that missed so little of significance, He singled out that ideal and held it up to the rigid test of reality. So we recall the familiar word: "Everyone that heareth these sayings . . . and doeth them not like a foolish man that built . . . upon the sand." The meaning is plain enough. Knowledge unsupported by action is not merely stagnation, it is decadence. By hearing the truth and refusing to live in accordance with it, we undermine ourselves. "He that heareth and doeth not buildeth on the sand."

## Mental and Moral Partnership

Every person, that is to say, who advances in knowledge must also advance in moral responsibility. Otherwise the knowledge becomes a curse. Our knowledge dooms us to ascend to dizzy heights or accept tragic consequences.

er, Delaware.

Ignorance is never bliss except at the moronic level. Nevertheless, there is a certain austerity about the ascent of knowledge that may well give a man pause. On another occasion Jesus said: "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." That is the trouble with knowledge—it shows a man what is right. The path he may have trod in blissful ignorance now becomes a road of conscious peril. Are there not times of weakness when a man may lament his knowledge, may wish to revert to the blissful ignorance he once knew? It cannot be. A child who has once glimpsed the dignity of manhood's self-determination cannot return to childhood. It may be that he enjoyed life more as a child and would have preferred to remain a child. But there is no going back. His lapse into childhood's ways would be imbecility. A monkey that acts like a man is interesting or pathetic depending on the point of view. But a man who acts like a monkey is degenerate. A man who has risen under divine prompting from slavery to self till he glimpses a higher life of service can never revert to his old ways. Now, alas! he knows too much. He has tasted something better and he cannot forget. It is impossible now to return to that old selfish life. If he tries, by that very attempt he digs the ground from beneath his feet and insures his fall to an existence lower and cheaper than he knew before.

Likewise a race which has climbed out of primitivism to some conception of civilized society never lapses back into its old state. The very knowledge it has gained will condemn it to a state of sub-barbarism. This is what makes the plight of Germany truly tragic. Germany has been a nation of science, of religion and the arts. She has contributed more to science and to music than any other nation. Her achievements in philosophy, in literature, in painting and sculpture have been magnificent. Germany was the cradle of Protestantism and has continued to provide a virile leadership for this movement. The German people have been steeped in the humanities and deeply religious. And all this, by a cruel anomaly, helps to explain the Nazi brutality. When a people of this caliber permits scoundrels to take over its



affairs, when it turns its back upon the best it knows, refuses to live up to it, and, in fact, repudiates it, then what eventuates is always something worse than barbarism. The knowledge and craft of civilized men are deliberately prostituted. Evil then knows no bounds. One is reminded of a solemn word of Jesus: "The unclean spirit says, I will go back to the house I left, and when it comes it finds the house vacant, clean and in order. Then it goes to fetch seven other spirits more evil than itself. They go in and dwell there and the last state of that man is worse than the first. Even so shall it be with this evil generation."

### We Are All in It

But why do we speak of Germany alone? We are all caught up in the gigantic sweep of this truth. The tragic fact about the entire war is that from the leaders down to the humblest citizens—everyone knew better. We stood like men in a trance and watched it come upon us. We felt we could not use the knowledge we had gained to build a united world. Therefore that knowledge dug the pit of our despair. We understood at least in general what steps had to be taken for peace. But we waited too long. When at last we might have been willing to take them, it was too late.

In the last war men fought with a great hope singing in their hearts. This was a war to end war, a war to make the world safe for things they loved. But now men have lost such illusions and the loss has been painful. They go through the motions of war because this is a duty which somehow must be done, all the while knowing in their hearts that military victory cannot win a peace. The Israelites, it is said, longed to go back to the flesh-pots of Egypt. And there are times, I dare say, when we long for the grand illusions of 1918. We would be happier if we could fight in that old spirit with no conception of the real issues at stake. As it is we know too much! Our knowledge undermines us, for we have heard the Word and done it not.

Listen to this word from the letter to the Hebrews: "In the case of people who have been once enlightened, who tasted the goodness of God's word and the powers of the world to come, and then fell away—it is impossible to renew them . . ." There it is again! Knowledge not followed up, not supported by action undermines us. It would be better if we had never known.

It all means this—a generation before whose imagination God placed the vision of a united and warless world cannot return to the old order. But you say it has returned. I will argue

that. I say it has not returned to the old order but has fallen into something much worse. In resuming the old ways we have gone into retrogression. The chance we had in 1919 will never come back. Presently there will be another chance, but it will not be the chance we had then. Because we have sinned against light much has been lost that might otherwise have been won. Rejecting the better way we knew has made our knowledge a curse unto us.

The rising tide of knowledge must be accompanied by a rising tide of moral responsibility. Henry Pitt Van Dusen once stated in such terms as these. My grandfather would be held blameworthy for murder; my father for hate; but I for all uncharitableness. Our fathers' mistakes in us are sins. But our fathers' sins in us are degeneracy. Those who speak of a return to normalcy following the war know not what they say. There can be no such thing. To return to the normalcy of pre-war days would mean decadence which, unless it be overtaken and redeemed, is the precursor of death. This is the verdict of history — we must go higher or we shall go lower.

### Yesterday and Today

Every age has a greater opportunity than its predecessors because it inherits much from them. Yet, at the same time, its position is ever more difficult and dangerous. This is true because part of its heritage is the new insights its predecessors have gained. The present age knows more than any age that has gone before. But is man today any happier or any better as a result? Ask the English that question as they watch the robot bombs fall on London. Ask the people of Berlin as they watch a saturation bombing. They would probably answer: "No. Man is worse than before and certainly more miserable." Thus all that we have learned puts us on the spot. We may take this knowledge and use it to create a more abundant life for all men. But if we do not, it were better if we had lived on, ignorant of our opportunities. The knowledge that might have been an angel of light becomes, instead, a demon of destruction. "He that heareth and doeth not," said Jesus, "buildeth upon the sand."

Why do civilizations go down? They go down for the same reason that individuals go down. They undermine themselves. It is no true account of the facts to say that civilizations are foredoomed to a cycle of birth, growth, decay and death. Their decay and death are encompassed by a whole series of wrong choices that might, instead, have been right choices. These choices are the outgrowth

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# WE NEED SELF-RESPECT IN PROTESTANTISM

AARON N. MECKEL

FOR one, am tired of hearing the repeated note of defeatism and self-depreciation within the ranks of our Protestant Christianity! The purpose of this message is, therefore, not so much to offer an apology for Protestants as, it is to sound a trumpet which will cause us to strike our tents anew and march forward. There is historic precedent for such an approach. In the 15th Chapter of the Book of Exodus we come upon a scene of desperation. Moses, man of God, is face to face with a recalcitrant people. There is murmuring and dissension in camp. The "Red Sea" in this vast exodus of a people out of slavery has been reached. The tired reactionaries wanted to turn back to the flesh pots of Egypt. They berate Moses! In this precariously placed Moses flings himself upon God for help. What to do now in this exigent moment? The reply comes: "Wherefore criest thou unto me? Go speak unto the children of Israel that they go forward!"

I hail *that* as the precise word we need today! We are to go forward with a new sense of mission and inspired with a new sense of self-respect. The very age waits and is desperate for a Faith that has redemptive, regenerative and healing power. Given a Faith—a Church—that is armed with such resources and it can afford to be tolerant. A minister in the section of New England where I have lived recently told me of an incident betokening the intolerance and narrow-mindedness at one occasionally encounters. Religious radicals had broken into his Church during the night (Saturday night!) and with spiritually insensitive hands had flung the pulpit Bible, hymns and other devotional materials, to the floor. The sanctuary of God bore all the effects of a total vandalism, perpetrated, of course, by a gang of ruffians who misinterpreted loyalty and devotion to one's Church as destructiveness towards others. Let us be fair and magnanimous enough to admit that such intolerance cannot be confined to any one religious communion. And the remedy for its current evil is not the flat-iron, which would flatten out honest religious differences to the level where loyalty and conviction fade. We might better have recourse to the plumb-line, taking an honest inventory of ourselves

in tree, Mass.

as the ministers and people of God within our own religious communion, and within the light of the abundant resources of the Faith of Christ. Let us attempt then to chart a kind of strategy of recovery!

1. We Protestant Christians need for one thing to *regain the rich historical heritage from which we stem!* It will help us regain our self-respect to do so. Surely we have little cause for defeatism! Ralph Sockman reminds us that in order to drive safely through the modern maze of traffic we have two windows or glasses in our cars. We look through the one to see what immediately faces us, and through the other, placed above it, to see what is coming after us. And the sane and safe driver forges a perspective between the two. A rightful orientation to the present is a result of the creative blending of foresight and, —hindsight! The writer once heard Walter Van Kirk discuss the heritage of Protestantism. One statement from that helpful discussion dinned itself into his consciousness: "I claim the fifteen hundred years of history *on the other side* of the Reformation," said Van Kirk. Is it not high time that Protestant Christians are claiming the perspective found within almost two thousand years of Christian history? We are in danger of making only a negative inference from that distinctive word, *Protestant*. But the massive heritage of the Reformers faced both ways,—back into a rich past, and forward into a challenging future, and on the basis of this perspective they charted the strategy of the hour!

In his book, "The Crisis of Faith," Stanley Romaine Hopper makes it clear that the word "Protestant" was first used by Joachim of Flores (1145-1202) in his attempt to point the surfeited Medieval Church to the simplicity and purity of Apostolic Christianity. The aim of the mighty Luther, for instance, was hardly to create a "new" Church. He was himself the product of the monastery. His purpose was rather to oppose the static decadence of the Church of his day with the vision of a spiritually dynamic and morally purged Church. To bring the Church under the auspice of the God of righteousness and judgment, and to get her to repent anew,—there was the cardinal mission of the great reformers. The Holy Catholic and Apostolic Church, built on the



firm foundation of the holy Apostles and Prophets, Jesus Christ Himself being the chief cornerstone—that way lay the true, historic Catholicism. That Catholicism needs today to re-invade our Protestant ranks! We need to reclaim our total heritage.

We follow in a glorious train! Heading the procession are the Blessed Master Himself and those first, fearless disciples of His. With the passing of the years they are joined by many others: Wycliff, Hus, Luther, Melancton, Knox, Wesley, Whitefield and Calvin! Enter into that processional of the centuries our own Pilgrim Fathers, who in their troubled day of persecution sought on American soil "A Faith's pure shrine!" An un-hierarchical Church, whose only head was to be Christ, whose people were to constitute a "royal priesthood of believers," and with the flaming Word of the New Testament flung all over the sacred Enterprise,—that was the kind of Church for which they sought. Think, then, of how all that is good and worthwhile in our American heritage sprang literally from the loins of that Faith! It has been truly said that in these days of flux and transition we need "to recover our great memories!"

2. Protestant Christianity also needs to beat a strategic retreat in the direction of a *Message*, which, without being in the least reactionary is, *spiritually positive, creative and life-giving!* We have a faith to declare, one that can bestir the mind, heart and conscience of Christendom anew, and inspire our halting ranks forward. In his book, "The Christ of the American Road," Stanley Jones says that he doesn't find our American churches literally popping with the Good News. Our Gospel spokesmen appear to be uncertain and negative in approach. But we shall never win our way through to victory by means of negatives. Moffatt interprets a famous phrase of St. Paul as follows: "The Divine yes has at last sounded in Him!" (II Cor. 1:20.) So astute a thinker as Charles Clayton Morrison of The Christian Century has said that the choice of the future narrows down to a truculently dogmatic Roman Catholicism, utterly certain of itself, on the one hand, and an "all out" secularism on the other. This statement of Morrison's was made with special pertinence to the future of American education. Personally, I do not believe that the choice is as restricted as that. The Christus Victor movement within the Congregational denomination is just one of many evidences that Protestantism has its eyes turned in the direction of a sanely Biblical theology. We are gradually filling in the gaps of our religious

thinking with the objective norms of New Testament Christianity. But we had better admit that Stanley Jones is right in saying that we have "too much by-passed Pentecost!" Instead of witnessing out from the center and heart of the Christian Revelation, we have ventured into extra curricular fields. We became obsessed with psychological analysis, with mesianic secular reform, with liturgical estheticism and bettering our forms of worship. Now, all these emphases have their place, and there will always be need for specialists in these fields. The point we make is that they are of secondary importance to ourselves as the recipients and bearers of the Christian Revelation. The Church of Jesus Christ is not primarily a psychological laboratory, or a secular reform agency, or an esthetic club. It is primarily the fellowship of those who have tasted that the Lord is gracious and who claim the ends of the earth for their Lord. In His great command Peter, Jesus said,—*"Feed My Sheep."*

The Word this tempest-tossed generation hungers for, that sounds out from the letter one receives from men and women in the Armed Forces, and looks out at one from the tired faces of people, is the distinctively Christian one! It is the Gospel and the New Testament Word, the *Word of God* spoken by earnest and surrendered men. It is the assurance that Jesus Christ the living God has acted as spoken for us men and our salvation. It is the assurance that Jesus Christ is a living, potent redemptive Force in the world today. As the Editors of Fortune Magazine have pointed out the world looks to the Church for that *distinctive Word from God*. If it does not emanate from the Church and her spokesmen, then we are all of us lost!

3. We make one more observation in saying that *Protestant Christianity faces a new day of unequalled opportunity!* May God pour out the spirit of the Reformers upon us and make us aware of the tidal significance of this moment. What is needed now is a Protestantism, girded with a new sense of unity and destiny. The writer was in session with a state committee of evangelism not long since, when a message arrived from a Chaplain. It said in effect, "We Christians have a wonderful opportunity in this nascent moment of history. If we miss it, the God help us!" Harold E. Foy writes in The Christian Century of November 29, 1941: "The 36 million Protestant Christians in this country can repent of their individualism, their localism and their atomistic pride, and make Protestant co-operation a major influence in shaping of the emerging American civilization." Our share in the cultural future



America, he adds, "depends upon the ability of Protestantism to rediscover, while there is time, what it is that makes and keeps us angelical and Protestant Christians."

There are signs of progress on the horizon. Canadian Protestantism emerges before our eyes with a new sense of national and communal consciousness. Here in America we have a Federal Council of the Churches of Christ as a living organism through which the majority of Protestant denominations function. At all, we have a World Council of Churches, inclusive of all Christian Communities except the Roman Catholic. "We have trusted and God has justified our daring," so is a message from this central body of all Christendom. One suspects that the word "Catholic" will come back into currency again. Christians, we are literally, inevitably, ecumenical—the nucleus of a humanity struggling to be born. The very thunder of it rolls across the dawn! Perhaps the future belongs to no visible form of the Church at large today. The future belongs to *that* Church—*that*

organism—which is most sensitive to the quickening breath of God's Spirit and is the best possible medium and instrument through which the Eternal can perfect His purpose and plan for humanity. No! that Church doesn't exist as yet. It is being born out of the travail and suffering and purging of this hour! We repeat, this fateful day is no day for a bickering, intolerant sectarianism. It is a day for all the sons of God to go forward together, with a heightened awareness of the vast resources in God, and impelled with a new sense of mission. Out of the "sweat, blood and tears" of the hour, God is giving us a second chance! Surely, then, this is a time to sing—

"Rise up, O men of God, have done with lesser things,

Give heart and soul and mind and strength,  
To serve the King of kings.

Rise up, O men of God, His kingdom carries  
long;

Bring in the day of brotherhood,  
And end the night of wrong!"

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## The Glory of the Commonplace

RUSSELL A. HUFFMAN

JESUS did not depend alone upon the church of His day for His authority in religious truths. He depended upon the experiences of life. He found life's lessons in the commonplace. Jesus found life a glorious and challenging experience—filled with God and meaning.

All great art sees the meaningful in the commonplace—the music of moonlight—the painting of a sunset—the sculpture of a typical racial type or the writing of a story that reveals the hopes and struggles of the majority of people. It was with the great religious artist—Jesus—especially in His parables.

Jesus used the Commonplace to teach the eternal; the material to teach the spiritual; the familiar to teach the unfamiliar. Through the experiences of His life He saw God. The Social background of His life is reflected in His parables—the housewife: baking, sewing or looking for the lost coin—the market place—the fisherman—the sower—the rich man or the shepherd.

Jesus saw more than the incidents of any nation. He saw the relation of every piece of

life to the whole of life. He saw the power of God at work in it all. Because He came from the common walk of life He was at His best when He was revealing the life of the common people. Someone has called Him—"Dear intimate of little folk."

To Jesus, life was more than one thing after another—it was a meaningful process out of which character could be built. It was the weaving of a beautiful tapestry out of all of life's experiences, by which one revealed the character and purpose of God. Everywhere Jesus saw the hand of God at work and everywhere He saw the same good purpose at work. Jesus knew that one could not touch life anywhere without touching the will and work of God. Out of these experiences Jesus found certain great principles at work through all of life—it was His Father's world!

About Him everywhere Jesus saw a world of growth and possibility. In His parable of the miracle of growth found in Mark we have a picture of the glory of the commonplace. In the very common experience of seed-time and harvest Jesus sees the principle of the plan of

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# The Editor's Columns



## Today's Preacher

IT is not news that the solemn hour which today is, has put the preacher on the spot. That is not entirely new for the preacher, but he has never been on the spot in more terrifically turbulent times.

He must be "all things to all men." He must preach to pacifist and belligerent; to isolationist and interventionist; to the appeaser and the destroyer; to mystic and realist; to the erudite and the unlettered. He must preach to the prophet of doom and the herald of hope; to left-wingers and right; to the all-outers and the hold-inners and a lot more less specifically sorted.

The job of today's preacher is a man-sized job in any clime, with any people, and the kids won't get to college this year, the hospital bill won't be paid and the wolf will come in and make himself at home, unless the preacher of today preaches like a Spurgeon to saints and sinners alike.

He must function as both prophet and priest and with a poise to shame the taut-wire performer. Besides the matter of preaching he must be, at least ex-officio chairman of practically all parish committees. He must lecture at anniversaries, commencements, luncheon clubs and find time to visit the sick, bury the dead, baptize the babes and marry the youths.

And this isn't the half. He must frown upon all rabble-rousing emotional hysteria tactics, or be frowned upon himself. He must avoid the Big Bad Wolf's fear and alarm complexes. He must attack the final supremacy of evil but at the same time not allow his optimism to go day-dreaming and bubble-blowing concerning the after-the-war Utopia wherein is to dwell social justice and righteousness. God has no scheme which omits national any more than individual repentance, forgiveness, Grace.

He dare not permit his mind to go in for jackrabbit tactics, which is so typical of the extreme radical, pouncing upon and seizing fragmentary and unrelated bits of knowledge with which to bolster this or that lame duck argument. He must play the seer on a 20th

Century Isle of Patmos while remaining free of slavish literalism to some over worked text. His sympathies must be broad and catholic with no taint of hypocrisy and cant. Other may play favorites, but not he.

His is the supreme duty and privilege of declaring the whole counsel of God—the Moral Law—"Whatsoever a man (or a nation) soweth" that also shall that man or nation reap. There is no emergency or exigency which can justify a moratorium of this divine mandate.

Pray for him, he prays for you.

## What Is Lawful

MANY years ago a king's counsellor were giving him some advice. One of them said, "Sire, you are not to consider what is lawful, but what becomes you." Legality has been a means for good, and it has been a cloak for many sins.

The changing civil law keeps many busy trying to understand it. No single person understands all the laws. We must have courts and judges to interpret the law, and often the judges do not agree. What is merely lawful therefore, becomes a very unsound foundation upon which to build a life.

Civil law exists to meet changing circumstances and conditions. It becomes necessary to change ideas regarding legality from time to time to meet changed circumstances and conditions. Once a person could park his car by the curb as long as he pleased. But with more cars and less parking space such parking becomes illegal. And so changing circumstances and conditions must be met with changing civil law.

So there is need of a higher law, a moral law, to give us the basic rules of right and wrong. Changing circumstances and conditions do not change fundamental principles of right and wrong. But even here people can make themselves think they are circumventing the moral law by a rigid observance of the rule. Then obeying the law becomes a matter of eternal observance. As the old counsellor would



it, such folk need to learn more than what is merely lawful; they need to learn what becomes them as children of God.

Jesus took the law and gave it a new content and a higher meaning. He placed the whole matter of conduct upon the heart, and made it an expression of man's soul. He said that love was the true motive for observing the moral law—love to God and man. According to Jesus' way of thinking what is lawful is what expresses the Divine nature of man, that which expresses God's will and way.

So it is that we learn to live as Christians, not merely because we have rules to observe, but because laws exist, but because our entire lives express the Spirit of the Christ Who has come to live with us.

Much of the trouble which people have in failing to live the Christian life comes from the fact that they shut the Christ from their lives. The overruling spirit is what controls our lives, and when that spirit is the Christ our lives become more and more like His.

Jesus gave one commandment, "That ye love one another." Perhaps His greatest promise is: "Lo, I am with you alway." A Christian need never think of what is merely lawful because his thoughts are the thoughts of the Christ, and his life is controlled by the Spirit of the Christ. All law is fulfilled in the Christ, because the motive is love, an expression of the spirit of God Himself.—*W. R. Siegart.*

## Good Enough

**M**IMEOGRAPHED sermons going out from parish offices are witnesses to far more than the Word they preach. They testify not only to the ability of the homilectician but to his grasp of things physical as well as spiritual. They testify to intelligence or its lack in the preaching of the Word. They testify to parish tendencies along economic lines. They paint a fairly accurate picture of organization or disorganization. They are parish representatives and as such merit more concern than they oftentimes receive.

An overdose of ink, improper paper, out-of-line impressions, use of both sides of the sheet, muddled pages, single spacing and no white margins, all conspire to repel the eye of the possible reader rather than attract and when so marbled the parish representative fails utterly in his job.

With printing and duplicating what it is to-day when properly done, basic among the "musts" is eye-appeal, say nothing of legibility,

for few there are of your brother ministers, few of your parish folk and few indeed outside the fold, to whom your duplicated sermon goes who will read it unless it is trim and legible.

The same idea holds on down the line. A minister, a parish is known by what he or it produces, and how. Denominations fall within the same boundaries. The day is gone when the church was accepted and supported because it was the "proper" thing to do. Today men and women go to church because they want to do that more than anything else. It is time we become realistic in such things.

The mere translation of a sermon from the pulpit to paper or to the radio microphone is a means toward an end rather than an end in itself. We have been too prone to leave the end out of our calculations and to ignore basic physical and psychological elements upon which the end, if it is to be successful, must turn. One may mix color-pigment endlessly but never, never until he mixes yellow and blue will he secure his hoped for green. The end is the honest aim of all honest effort.

The voice of a preacher expounding the Gospel never was sufficient, per se, to hold the radio audience most needful of the Word. Never can the "deadly pulpit tone" be more deadly than when it drips or drones from a loud-speaker, and the Church begins to recognize that fact and act on it.

Now, the Congregational-Christians, the Methodists and the Presbyterians USA, recognize the necessity of the Church taking her rightful place in the highly competitive world of today and appearing in an attractive garb, for they are entering upon a program of elemental sanity which will put religion on the air as it has never yet been on the air. Employing professional script-writers, professional actors and musicians, all of whom understand how such things are done, the inter-denominational group will put into "the American home the religious message with all the forcefulness and appeal contained in the leading sponsored programs." If the Church deserves to be broadcast it assuredly deserves intelligent thought and planning at least equal to that given tooth-paste, cigarettes and breakfast foods, and only experienced professionals can give it such.

The user of the duplicator should profit by the methods of the professional user. It is no longer true, if it ever was, that anything is good enough for the Church. Anything IS good enough for the church worker who thinks it is.

*Joe*



# THE CHURCH AT WORK



## Vision In The Church

The Church with vision is a mighty spiritual force for serving human needs. Without vision of its real mission, it loses its spiritual effectiveness. Beyond its own plant and house-keeping apparatus, the Church must have a vision of the lives of its own membership, the community, and the brotherhood of men.

Coddling the saints, entertaining the young people, providing a speaking platform for the minister, keeping committee wheels turning—all this is barren business unless it is the expression of an enthralling vision of making better men and women.

Christ said, "The spirit of the Lord is upon me, for He has consecrated me to preach the good news to the poor, He has sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty, to proclaim the year of the Lord's favor."

That, translated into terms of present-day duty, means *doing* the things that need to be changed, mending the lives of the broken and dejected, the lonely, hungry, and wayward—it means telling the world, *through our deeds*, the depth of God's love, and our faith in that love.

Any Church that makes its own budget, its own weekly gatherings, its chief concern is failing of its purpose. These functions within the Church are like routine of family life in the home. We get up, bathe, dress ourselves, prepare our meals, eat them, and keep our chores done,—but these are not an end in themselves, they are done in preparation for the day's work.

The Church, through its ministry, must provide the vision of things to be accomplished through God's will, and lead the membership

in that endeavor. Nothing is more tragic than a Church with the everlasting Gospel to preach, piddling about as a self-centered unit, concerned about its own budget, oiling the wheels of its own in-grown machinery, holding committee meetings and Church suppers, with no vision of the moral and spiritual goal of the founder of that Church, the Saviour of mankind, the Risen Christ. A ministry without vision and an absorbing passion for translating the Gospel of Jesus Christ into deeds through the Church is spiritually bankrupt.

## Evangelistic Fervor

"The dictators have put the churches to shame by their successful use of the educational method inspired by evangelistic zeal to change whole peoples. They have used a kind of educational evangelism in a bad cause. Reaching every youngster in every block every week with a definite, momentous message soon gave them control. It supplanted the historic faith with a new dynamic paganism, the tragic consequences of which have bathed whole continents in human blood.

"This neo-paganism which is spreading over the world may be checked, but it cannot be conquered by a smashing military victory or by unconditional surrender. It can be met successfully only by a better gospel propagated with an even greater evangelistic zeal. We have in this country the means at hand to do this. The better gospel of Jesus Christ is the definite, momentous, life changing message. Sunday schools accessible to virtually every home are the potential agencies. More than two million volunteer lay Christian teachers are the potential evangelists." — *From Every Teacher an Evangelist.*

## Dedication of Memorial Tablet

*(This service was used at St. John's Lutheran Church, Charleston, S. C., and is printed here through the courtesy of George J. Gongaware, D.D. pastor.)*

This Issue of the Parish Bulletin Is Dedicated to the earnest souls whom we remember lovingly and gratefully today and whose names we speak silently in our hearts, and to all the faithful members of St. John's Church who today with devotion and faith and zeal are still perpetuating the fine traditions and lofty ideals and the saving grace of this Church of Christ.

### The Order of Service Today

will proceed regularly through the Apostles' Creed, and following the hymn, O Love That Wilt Not Let Me Go, we shall use

### The Office For the Unveiling and Blessing of a Memorial Tablet

#### The Versicles

Our help is in the Name of the Lord:  
*Who made heaven and earth.*

The Dayspring from on high hath visited us: to give light to them that sit in darkness, and in the shadow of death:

*To guide our feet into the way of peace.*

Our Lord Jesus said: I am the Light of the World: he that followeth me shall not walk in darkness, but shall have the light of life:  
*The Lord is my light and my salvation: whom shall I fear?*

### The Gloria Patri (Chanted)

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

### The Unveiling

Arise, shine; for thy Light is come, and the Glory of the Lord is risen upon Thee. Alleluia. Amen.

### The Blessing and Dedication

Blest and dedicate be this Tablet to the glory of Almighty God, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Hallowed also be this Tablet as a memorial  
to .....

The memory of the just is blessed. Amen.

*(Pastor repeat the foregoing, if there is more than one Memorial, or if the Memorial is dedicated to more than one person)*

### Prayer of Dedication

Most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging to earth; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this memorial to a richer service in thy Name. Receive the prayers and intercessions of those present here in body and those in spirit, who call upon thee for grace and understanding in preparing their hearts to serve thee with reverence and godly fear. Affect them, O Lord, with a deep sense of their personal frailty as against thy great majesty and love, that approaching thy sanctuary with devotion and consecration, clean thoughts and pure hearts, with minds sanctified in thee, we may here perform a service acceptable to thee, through Jesus Christ, Our Lord. Amen.

### The Memorial Hymn

For All Thy Saints Who From Their Labors Rest.

### The Sermon, Offertory, Pastoral Prayer

(Special petition for those absent from home) O God, who art everywhere present, ruling the sea and the land, we entreat thee for (name the men and women absent for whom this prayer is made) now absent from us. Watch over them, O Heavenly Father, in their great peril of body, mind, and soul. Cover them as with a shield and sanctify their experiences of thy great love and mercy to their eternal joy and profit. In due time, accompany them in their homeward journey, and keep them and us ever in thy loving care. Through the grace of the Lord Jesus Christ, who opened the kingdom of heaven to all who believe on His Holy Name, give them peace of heart and mind, in whatsoever tasks they are now engaged, as a hallowed dedication to thee in preparation to that greater work in the days to come.

Hymn: Blessing and Honor and Glory and Power

### Benediction and The Doxology

### The Postlude and The Silent Prayer

*(The printed bulletin contains a complete description of the Memorial, including the names of donors, the designer, materials used, reason for their choice, and any other information of interest to the congregation.)*



## Convocation on Town and Country Studies Rural Church

Six hundred forty-five persons residing in forty states and Canada, from twenty-six denominations, participated in the second annual national Convocation on the Church in Town and Country, held at Elgin, Illinois, November 14-16, 1944. The Convocation is an informal assembly of individuals held under the auspices of the Home Missions Council, the Federal Council of Churches and beginning with this year, the International Council of Religious Education. The delegates were a picked group of the best leaders in the rural field and represent one of the most significant developments in the life of the church.

In the "keynote address" Dr. Henry S. Randolph called upon the local churches to assist young people to become owners of farms, to set up credit unions, to encourage cooperatives and to further efforts for soil conservation. Dr. Randolph urged support of the Farm Security Administration, and called for rural church action for the security of farmers and their families on the land "even to the point of taking issue with the large commercial interests in agriculture."

Rev. Calvin Schnucker, now of Dubuque University, told about an eight year program in which, through the efforts of one local church, the proportion of farm owners in an Iowa parish increased from 34 per cent to 66 per cent. The minister's study was a center of information and the place for leadership in the church project. Rev. Eugene Smathers of Big Lick, Tennessee, chairman of Friends of the Soil, described a project whereby the local church, with the cooperation of the Board of National Missions, had in four years settled twenty-four families on the land, aiding them in the purchase of machinery and other equipment and assisting them in organizing cooperatives. The project now has land holdings worth \$14,000.

The Convocation heard Dr. H. H. Bennett, chief of the Soil Conservation Service of the U.S. Department of Agriculture, declare that "soil saving" projects had been a powerful force for fellowship and brotherhood.

Fifteen commissions worked intensively on almost all aspects of the work of the church in town and country. One of these was on religious education. Among the leaders of this commission were Erwin L. Shaver of the International Council of Religious Education staff and Kearney Kirkby of the Michigan Council of Churches and Religious Education.

Among the findings adopted by the entire Convocation at its final session were the fol-

lowing recommendations with respect to religious education:

1. That more broadly graded material be developed for the use of rural church school. Closely graded materials are not usable in the small schools.

2. That rural-oriented packets be prepared by the International Council of Religious Education on all the materials available for day vacation Bible schools and week day schools.

3. That state wide coaching conferences be held for the training of local leaders.

4. That consideration be given to a plan for church-wide Christian education around a central theme, with broadly graded adaptations for each age group and following the church year.

5. That more of the information concerning the broader aspects of the Bible be taught. Roy G. Ross, *Int'l. Jr. of Rel. Education*.

## Church Program on Women in Industry

A pamphlet containing a suggested program for local groups in regard to women in industry may be secured from the Woman's Auxiliary, Protestant Episcopal Church, 281 Fourth Avenue, New York 10, N. Y., price 5c each. The pamphlet is reported to contain suggestions for "an action" program, especially promoting use of Church property for purposes and way of meeting the needs of industrial workers and their families. Studies are outlined for group consideration of problems and needs of women workers, labor's viewpoint on vexing and controversial questions, family needs, time and money budgets, adult education, legislative action. Here may lie the answer to the question of juvenile delinquency, through better community understanding of family unit need and how to meet them. "Women in Industry" represents a very large group of our citizenry. The end of the war will not change the status of thousands of employed women, so far "family and community" needs are concerned.

## Transcription Record Service

A new low-cost transcription record service is reported to us, making it possible for religious radio programs to feature national famous gospel artists. The music heard on these transcriptions is said to be recorded in agreement with the American Federation of Musicians, and to be cleared with copyright owners.

Campus Christians, a Los Angeles, California, organization is reported as distributor of the records; an organization created at the request of radio ministers who stated they need

re suitable music for their broadcasts. Each recording is said to "contain ten separate selections, both voice and instrumental, either by soloists or in groups. Inquiries from Radio preachers will be forwarded to the address in California where further information may be had.

### Portable Organ Sought

Inquiry has come from Miss Olive Christopher, R. D. No. 2, Salem, Ohio, regarding search for a portable organ, desired by a native family in a Missionary field. The father of the family desires to purchase the organ for his children. Any reader knowing of an available portable organ, please write Miss Christopher.

### You Were Young Again!

What would you do? other than you did? When you were young? Upon our answer to this question probably hinges our ability to help young people in planning their lives, to avoid heartache, frustration, and disappointment, and to their stead reap some assurance of achieving goal, of carrying out a constructive plan of life, in short, being happy in our church work. Clovis G. Chappell gives us nineteen answers to this question in his new book, "If I Were Young," published this month by Abingdon-Cokesbury Press. Some of the answers are thrilling:

I'd Make Folks Treat Me Right  
I'd Avoid Being Half-Baked  
I'd Encourage Myself  
I'd Grow Up.

This volume is not a theological treatise. It is a simple discussion of experience in life in relation to great truths, it overflows with homely charm, and inspiration for living. It is a plainly-written and non-technical approach to practical Christianity, cost \$1.50.

Are you planning a series of talks to young people? Are you helping the young people of our community and Church in their selection of reading matter? Perhaps, you have a study club in need of constructive reading and discussion material. Why not investigate "If I Were Young"?

### Building Your Sermons

"If your sermons aren't very good," says the Presbyterian of the South, "maybe the reason is that you do not take the time to write them. Probably not all sermons should be written; every minister should try varied techniques, but most sermons should be written for the following reasons:

1. A written sermon will not be too long. In the excitement of preaching, the speaker may and ought to forget the clock. But in the quiet of his own study he can measure the extent of his paragraphs. He will prune the sermon and trim it untiringly so that it, too, will be untiring.

2. A written sermon comes to a definite, planned end. Some sermons remind one of an airplane that keeps circling around and around, completely off the beam, trying to find a landing place in the fog.

3. A written sermon will show the preacher whether he really has a sermon or only an outline. Many a sermon that is only in the mind, not on paper, seems to have body and substance; but when it comes out on Sunday it turns out to have only a diaphanous outline filled with ill-digested trivia.

4. A written sermon improves the preacher's English. It keeps him from over-using pet words and phrases. It keeps him from wandering into junglesome sentences from which he can neither back out nor push out.

5. Superfluous juices can be squeezed out of a written sermon. It is less likely to be watery and slushy than an extempore effort. A good rule for most preachers would be: Write eight pages, then reduce to four.

6. Writing sermons keeps the preacher from repeating himself. The older a man grows, the more likely he is to say the same thing over and over again, without remembering or realizing it. Written sermons are a constant reminder: Don't say this again this way! Say it better next time!

7. And finally, a written sermon keeps the preacher humble. It is fatally easy to think one has been a pretty fair preacher, if one does not have that sermon file to take out all one's conceit. Against all the compliments, against the self-congratulations, the unwriting preacher has small defense. But the preacher whose own sermons sit there in a long accusing file is constantly made to realize his own defects . . . some of them.

### Gist of the Lesson for 1945

If you have not secured a copy of "The Gist of the Lesson" for 1945 Sunday School Lessons, Revell, 40c, ask to examine a copy at your bookstore. Suggest that your teachers of Sunday School groups arm themselves with this pocket-size help, which may be read and studied at any time anywhere, thus lighting a spark of inspiration for the coming class-hour.

Pell's Notes for 1945 may be ordered for the full teaching staff at a moderate cost per sub-



scription, by entering a group order. Pell's Notes, a monthly pocket-size publication, may be ordered from Robert Harding Co., Inc., Room 509, Law Building, Richmond, Va. Write for "group price" before ordering, as there is a substantial reduction for five or more subscriptions.

## The Subject of Peace

Ahead of us lies the achievement of peace, first in the hearts of men, then expressed through cooperation among nations. Just as winning the war depends upon the individual soldier, so achieving peace will depend on the individual citizen of any and all nations. Church leaders, however, carry a greater share in this responsibility, than does the average citizen, many look to Church leadership in forming thought, conclusions, and programs of study and action.

Books recommended to young people for study along this line are:

Problems of American Democracy—*Kidger*,  
A History of Our Country—*Muzzey*,  
Man's Great Adventure—*Pablow*,  
Citizenship—*Johnson-Alexander*,

and are listed here so "older-young-people" may study them also, and thus keep in step with the march ahead.

## Children's Chorus Give Up Saturdays To Song, "For the Fun of It"

"Pigtails and pinafores, brush cuts and knickers, gather on Saturday in the auditorium of the Museum of Science in Buffalo," writes Elisabeth Dodds, "where a Children's Chorus, 60 strong, meets to sing for the fun of it. She continues, "Red-haired Gerald Malloy is a changed boy when he sings, head tilted back, eyebrows involuntarily wriggling, eyes, soberly absorbed in his music book. Ronnie Byledbal nods vigorously in time with the beat, as a sheaf of black hair tumbles over his forehead."

The director of this chorus, Dr. Nathan Ehrenreich, organist in Temple Beth Zion and refugee from Germany, finds this chorus a decided change in pace. "I enjoy working with children," he says, and his methods prove it. "That wasn't so good," is his observation after the group flats a phrase, and he imitates their offkey slur for an audibly appreciative audience.

*Pleasure* is the whole point of the program. When gasps of "Goody!" and "Boy, I like that!" greet the director's announcement that the next song will be the prayer from "Hansel and Gretel" he beams back at the gaspers.

Organized for 10 to 15-year-olds, the chorus began with two auditions to place the voice and sift out the youngsters who really want to sing. One boy stalked up and growled, "I want my money back. There aren't enough boys!" He was sold the idea of staying for one full meeting, and then withdraw if not satisfied. He has been coming regularly. One girl paid dollar for two terms, then asked to trade the ticket for two one-term tickets, so she could share with a friend.

"We want children to come, because it's their own choice," says the director of the Museum, "not because the parents suggest it, or make them come. It is fun only, and we want the children to come because they have fun singing!"

## Encyclopedia of Bible Life

A new volume, title above, by J. Lane and Madeleine S. Miller, "does for the people what places, activities and customs of the Bible would do for the text," and is said to contain—

100 full pages of illustrations  
1,694 subjects in 22 sections  
285,000 words  
12 pages of full color maps  
5 indexes

Examination shows the 12 pages of maps preceded by four pages of detailed material in alphabetical form relative to the maps. There are five pages of "date pegs" representing major dates accepted by scholars as only approximate. A 14-page Scripture Text index and 15-page General Index, appear in the final pages. The numerous reproductions of beautiful pictorial illustrations are priceless in aiding the student of Bible lands and life to orientate word pictures.

This excellent volume is published by Harper & Brothers, price \$4.95, available through your bookstore, through The Expositor, or direct. For ministers, it is designed to help in sermon building, by making available factual material on such subjects as worship, apparel, travels. The authors have made nine journeys to the Mediterranean-Asia Minor area, prior to the outbreak of the war in 1939. They observe that many people go *through* the Bible lands without grasping the significance of what they see, and determined to make a book to help others to know the men and women who faith flowered in the Bible lands. They have made real the mountains, wadies, towns, highways and harbors which are the stage settings for the religious drama of the birth of Christianity.



# THE PULPIT



## THE CHARACTER OF FREEDOM

EDWARD P. TURNBACH, PH.D.

*Peter 2:16: "As free and not using your freedom as a cloak of maliciousness but as the servants of God."*

IN the New Testament a few passages stand out significantly because they at once condense and shed light upon a whole host of others. For instance, when we would give expression to our Christian faith, most often we find ourselves repeating the words of John's Gospel, the third chapter, the sixteenth verse: "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him might not perish but have everlasting life." Or when we would characterize Christian righteousness, we commonly do it in the words: "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind: thou shalt love thy neighbor as thyself."

Among such passages these words of Peter, which we have taken for our text, must be included. For those who believe in democracy, who possess or would possess the substance of individual liberty, they are the keynote of Christian liberty, summarizing and shedding light upon its every aspect. "As free and not using your freedom as a cloak of maliciousness but as the servants of God"; here is a message, not to be preached once and then neglected for a generation but one to be held before the eyes and sounded in the ears and witnessed before the hearts of men and women day and night no matter into what places they may go.

Freedom. The word has been subject to gross misinterpretation, even by men and women who thought themselves its advocates and adherents. It has been conceived as the denial of authority, as the assertion of each

iston, Penna.

man's right to do or not to do, to say or be silent, to be or not to be as he himself chooses. In it, men have released from penalty human weakness, error, pride, lust, greed; they have set aside the law of God and prostrated themselves before the desires of men.

There are homes in these United States where a blessing is never asked of God upon the food which is eaten, where prayers are never said at bedtime, or if they are it is by the children, where Sunday is a day to lie in bed, to loll about in robe and slippers, to read the Sunday papers, to entertain guests, to do everything other than the worship of God, where giving is confined to an occasional dollar or less; yet many of these homes claim to be Christian. And if one should dare to point out that there are Christians—to say nothing of Jews and Mohammedans and Hindus—who give more liberally, who pray more frequently, who worship with regularity, these justify themselves in the words: "They have to do that, but I don't have to; I am free."

An indelible memory is of a world war captain who said in harsh condemnation of those who got down on their knees and prayed before going over the top: "They were cowardly beggars, no less."

Yet, what could one say or do? This is the individual's freedom of expression, his freedom of worship as we have conceived it. These are assertions of the individual's right to do or say or be as he himself chooses. It is the freedom to be greedy, the freedom to be tyrannical, to be monstrous, to be complacent, the freedom to be irresolute, profligate, superficial.

Is this the freedom we are fighting for, the freedom we are sacrificing for, the freedom



men and women are dying for? An increasing body of opinion says "No," a no which was manifest some while back in the face of the assertion that the Russians possessed freedom of worship, that their government acknowledged it.

Freedom is not the denial of authority; it is not the assertion of the individual's right to do or not to do, to say or be silent, to be or not to be as he himself chooses. Rather, it is the personal assumption of authority, the assertion of the individual's right to possess authority and to express it. It is self-government, not anarchy, worship according to the dictates of conscience not irreligion, the satisfaction of wants not excess, security and not dominance.

It is the freedom from want which lies in the opportunity to become abundantly productive and to possess the fruits of labor; the freedom from fear which lies in the opportunity to obtain power and to possess and employ it; the freedom from tyranny which lies in the opportunity of self-expression; the freedom from sin which lies in the opportunity to become holy.

Booth Tarkington expresses one aspect of it in a parable concerning the young Herr Hitler and the slightly older Benito Mussolini. They meet by chance at an Inn in the Brenner Pass. And in the course of their conversation the young Hitler says, "Put yourself in England for instance and put me and my dazzling ideas into that polyglot zoo, the United States of America. You in England can bellow attacks on the government till you wear out your larynx and some people will agree with you and some won't, and that is all that would happen. In America I could do the same. Do you not agree?"

"Certainly," the young Benito responds. "In those countries the people create their own governments. They let anybody stand up and say what he thinks. Those countries are poor fields for such as you and me, because why conspire in a wine cellar to change laws that permit themselves to be changed openly?"

"Exactly." The young Hitler smiled. "Speech is the expression of thought and will. Therefore, freedom of speech means freedom of the people . . . In America or England, as long as governments actually exist by means of freedom of speech, you and I could not even get started; and when we shall have become masters of our own countries, we shall not be able to last a day unless we destroy freedom of speech."

As freedom, then, is the personal assumption of authority, the assertion of the individual's right to possess authority and to express it, freedom inevitably is the assumption of the high-

est authority, the authority of the almighty and eternal God, the authority of the Holy Spirit. And no matter what other authorities are assumed, it is this which gives character to all the rest, which imposes itself upon the authority of knowledge or wealth, the authority of confidence and courage, the authority of power and expression.

Howard Fast gives expression to this in one of his books in commenting upon the word freedom. He writes: "This word, freedom, you know how it comes? From the old Anglo-Saxon, free and doom. Think what that meant. It meant the right of any man to choose death to slavery. It meant that no man could be enslaved because from no man could the power to die be taken away. If everything else was taken away, he still had his free doom left."

Freedom, accordingly, stands in the authority of eternity, in that holiness of Spirit which is stronger than death.

But the Holy Spirit expresses Himself in the law of morality, in the message of the prophets and, above all, in the person and life of Jesus of Nazareth who came not to destroy but to fulfill the law and the prophets, Who came to redeem men from sin and want and fear and tyranny. So, freedom lies in being godlike, in the righteousness of the law and the prophets in the redemptive power of Christ Jesus.

Freedom from want lies not merely in abundant production and possession but in the greater opportunities for production and possession provided for all men. Freedom from fear lies not only in becoming powerful and secure but in the increased opportunities to gain power, to possess and employ it, assured to all men. Freedom from sin lies not only in personal holiness but in renewed opportunities to become holy, redeemed for all men. Freedom from tyranny lies not only in self-expression but in larger opportunities for self-expression won for all men.

In the possession of freedom from fear, you cannot frighten others, you reassure them. In freedom from want, you cannot deprive others, you enrich them. In freedom from sin, you cannot condemn others, you redeem them. In freedom from tyranny, you cannot enslave others, you serve them.

On one occasion in 1867, as the Reader's Digest has it, a party of Northerners were present at the fashionable resort dining room of White Sulphur Springs in Virginia. Their manner had not been friendly and the Southerners looked on them with animosity and suspicion. The General Lee came upon the scene.

"Have any of you made the acquaintance of that group over there?" asked Lee when he

cognized the Northerners in the ballroom. Have they been welcomed?"

"No," the young ladies who surrounded him said. "No one knew them."

"Can no lady introduce me?" the general insisted. No lady could. He reminded them that it was their duty to be hospitable to strangers. There was no response.

"I shall introduce myself," said Lee, "and I will be glad to present any of you who will accompany me."

No one moved until finally Christiana Bond said hesitatingly, "I will go, General Lee."

Halfway across the room, she asked the question that was in all their hearts: "General Lee, have you never felt resentment toward the North?"

The General stopped to answer. Solemnly, he said, "I believe I may say, speaking as in the presence of God, that I have never known the moment of bitterness or resentment."

But before he answered Christiana Bond, the evidence was in. He was campaigning to get his people to accept the inevitable, to transform the bitterness following the War into something sweeter—if not love, then courtesy. He was free and in his freedom he sought to free others.

Twenty years ago, according to Dr. A. J. Cronin, there was a young nurse who had charge of a little boy of six desperately ill with diphtheria. A tube had been inserted to enable him to breathe. But the nurse dozed off by the child's cot and awakened to find that the tube had become blocked. Instead of following instructions and clearing the tube of membrane, a matter of nursing routine, she lost her head and committed the unpardonable sin of bolting in a panic. When the doctor got to the ward the child was dead. Nothing could be done.

The doctor condemned with furious indignation her blundering negligence and told her her career was ended, she would be expelled from the body of nurses. She stood silently without excuse, half-fainting with shame and misery. The doctor was stung into exclaiming: "Have you nothing to say?"

She shook her head wanly. Suddenly, sheammered, "Give me another chance."

Somehow the doctor was troubled. And next morning he tore up his report. She got her second chance. And today the nurse who erred so fatally is matron of the largest children's home in Wales. Her career has been a model of service and devotion. She had been redeemed in a doctor's moment of freedom.

This is the freedom of Christians, the freedom we have in Christ Jesus. And I say, too, that this is the freedom of the American dream,

the freedom of which we sing, the freedom we would protect and preserve for ourselves and all men. For these alone are free, free from want and fear and sin and tyranny, who use their freedom not for a cloak of malice but as the servants of God.

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# PASSWORD TO FELLOWSHIP

CHARLES ROSS HODGES

## The Password

IN the time of Christ, there were in Palestine, a number of wandering rabbis who, like the Master, gathered groups of followers about them. It was customary, we are told, for each of these rabbis to teach his followers a brief prayer, which came to be the mark of the disciple of that particular teacher. Thus, the prayer came to be at the same time a *password*. In Luke's account of the origin of what we know as the Lord's Prayer, it would seem that this form of password-prayer was what the disciples sought of Jesus. "Lord," they said, "teach us to pray, as John also taught his disciples."

In return, these first disciples received exactly what they asked for—and much more in addition. In the letter of this prayer, they received the password which they sought as members of the group. But in the spirit and the inner meaning of the prayer, they received a password into fellowship with God Himself.

We shall always, doubtless, speak of this prayer as "The Lord's Prayer." A more accurate term, however, would be "The Disciples' Prayer," for this is distinctly their prayer, our prayer, for our special use, addressed to God on behalf of our special needs. Both the form and the substance of this prayer should remind us that prayer is never merely petition—it is never just asking God for something. It is not uncommon for children to confuse God with Santa Claus, and we can understand how they come to do so (though we ought not to let the confusion persist). It is a much more serious spiritual maladjustment when an adult prays in such a way as to express virtually the same confusion. Prayer, rightly understood, is far less a matter of asking God for something than of finding fellowship with Him. This prayer

*Norwich, Conn.*



which the Master taught us, His disciples, characterizes our possible fellowship with God in several important respects.

### The Fellowship of the Household

The first of these ways of fellowship we may call the "fellowship of the household." In the realm of everyday human relations, what are the cardinal elements in the relationship of the happy human family? Are not the two indispensable factors in the family fellowship these; mutual respect and mutual love? Our relationships with one another are successful and mutually beneficial to the extent to which we achieve a blending of both of these; either without the other constitutes a defective household.

Love, without respect, degenerates into sentimentality. Respect without love, on the other hand, better suits a dictatorship than a Christian home.

We pause to wonder how more truth could have been compressed into brief space than in these first two phrases of our prayer, "Our Father who art in heaven, hallowed be thy name . . ."

"Father"—this is a term of family love. All the love evident in the finest human parenthood, plus much more, is expressed in that one word. Yet there is no easy sentimentality here. The prayer is instantly saved from any such defect by the four words which follow, . . . "who art in heaven." Although God is our Father, and a father whose love and compassion and forgiveness know no bounds, one who notes even the sparrows fall, and cares for the least of His children, although all this be true, we dare not forget for a single instant that He is far above our level. We must seek still the *Kingdom* of God—a realm in which he is the sole ruling sovereign. However much we revere democracy as the best system yet evolved for the government of human society, let us never be guilty of the thoughtless sentimentality of thinking in terms of a "democracy of God," instead of His Kingdom. This is the essential fallacy, not to say irreverence, of humanism.

The urgency of respect for God is reinforced by the succeeding phrase, "Hallowed be thy name." To really understand this, we need to bear in mind that in the Hebrew, and in the Aramic which was Jesus' native tongue, the word translated, "name" means not just a set of syllables used as a symbol of a given personality, but the entire personality. We pray, then, not merely in reverence for God's name, but for all that represents his personality. When we reverence human personality, we treat with due

respect not only the body but the spirit. So, too, our proper reverence for God will include due reverence toward all the universe of nature which is His, and to all the human realm whose members are His children.

We properly revere God in wholehearted gratitude "For the beauty of the earth." Yet how often we take for granted all the glories of the world about us, and treat as exclusively our own the natural resources of the world. If this prayer were fully understood and sincerely prayed, there would be no "dustbowl," no hill sides denuded of forests. If we but stop to reflect upon the wonders of nature, we can scarcely avoid asking, "Can any sane person be indifferent to these revelations?"

Our respect, too, must go out without limit to every one of God's human creatures. Could any human father rejoice in his children's expressions of respect toward him, if at the same time their attitude to one another be that of hatred, suspicion, and greedy snatching? Certainly we cannot picture our heavenly Father rejoicing in our worship if our relations to any of our fellow men be selfish and grasping!

These two simple phrases, if prayed sincerely and thoughtfully, search the very deeps of our spirit. If our lives accord with this prayer, we are ushered into fellowship in the household of God. "Brethren, now are we the sons of God, and it doth not yet appear what we shall be."

### The Fellowship of Shared Purpose

The second portion of our prayer leads us into a fellowship of *purpose* — a sharing of God's purpose for the world of men. "Thy kingdom come, thy will be done, *on earth as it is in heaven.*" This, be it noted at once, is not two separate petitions but *one*. The coming of God's Kingdom on earth can mean nothing less than the doing of His will. Like the first portion of the prayer, if this be really prayed and not just recited, it goes to the very depths of all our living and of all our relationships. For we must remember that when we pray, "Thy will be done on earth," we are really praying, "Thy will be done *in my own heart.*" There can be no righteousness and no mercy among the nations of earth, except as it be located in the hearts of individual men and women—in your heart and mine. When we thus pray, we are really asking God to put an end to our petty personal spites, our selfish indulgences, our prejudices against any people or groups of people. This, and no less than this, can enable God's will to be done on earth. Nor are we, in this prayer, asking God alone to bring His Kingdom to pass on earth. Rather

are uniting ourselves with Him in His purpose, we are asking Him to enable *us* to "make straight in the desert"—the desert of human relationships—"a highway for our God." Prayer is no substitute for our faithful performance of daily tasks. We recall the familiar lines about the monk who, kneeling in prayer, experienced a mystical vision of the living Christ—but in his ecstasy was called away to his daily task of feeding the hungry. It was precisely because he had attained a unity of purpose with his Master that the monk comprehended all the meaning when the blessed vision said, "Hadst thou stayed, I must have fled." We cannot make prayer a substitute for duty. But it is the act of praying in a fellowship of purpose shared with God, which gives motivation and power to our performance of duty. We are in God's purpose. "Brightly beams our Father's mercy from His lighthouse evermore; at to us He gives the keeping of the lights along the shore."

### The Fellowship of Trust

The third portion of our prayer introduces us to the fellowship of *trust*. We are dependent beings — dependent upon God both physically and spiritually. As such, our right attitude is one of loving and reverent trust.

Sometimes we forget our dependence. In one of our great cities it was necessary, not long ago, to lead a cow from one public school to another, that the children might know what a cow looks like. Most of those children had drunk milk daily, but had probably never traced its origin further back than the bottle which arrived each morning on the back step. Adults, too, sometimes remain unconscious of the ultimate source of daily sustenance. Our gratitude is due ultimately, for each morsel of daily bread, to our Heavenly Father. "Back of the loaf, the snowy flour, and back of the flour, the mill; and back of the mill, the wheat and the sower, and the sun, and the Father's will." The best organized industry in the world, and the world's most modern agriculture, together cannot supply our daily need, except as assistants to the loving will of God.

Yet not only for physical sustenance are we dependent upon God; we must trust Him also for forgiveness and for moral guidance. "Forgive us our trespasses, as we forgive those who trespass against us." We stand in daily need of God's forgiveness. But we dare not ask forgiveness until we have entered into a *fellowship of forgiveness* with Him—forgiving those who owe us a moral debt.

"And," we pray, "lead us, not into temptation, but deliver us from evil." We depend

upon the moral guidance of the Father. This clause, it seems, has puzzled many thoughtful persons. Again and again, I have been asked the question, "Are we to think that God would ever lead us into temptation?" My own interpretation is this; perhaps we should better understand the verse if we were to place a comma after the word "*us*"—thus, "Lead us, not into temptation, *but . . .*" Unless we accept God as our leader, we shall all too quickly and easily lead *ourselves* into temptation. We are like the boy in the jam closet. He needs no one to lead him into temptation; he will be quick enough to lead himself there. What he needs is someone to lead him elsewhere—out to a ball game, perhaps—where something more wholesome will drive temptation from his mind.

This prayer which our Lord taught us should everlastingly remind us how much more prayer is than merely asking for something. How cheap would be a friendship in which we thought mainly of what our friend could do for us! The spirit of this prayer, the spirit in which we ought always to pray, is the spirit of the Master's own crucial prayer in Gethsemane, "Nevertheless, not my will but thine be done." This is the prerequisite of fellowship with God; prayed in that spirit, our prayer is the password into that fellowship.

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## HEARING AND DOING

EDWIN WYLE

*Text: "Everyone who comes to Me, and listens to My words and acts upon them, I will show you to whom he is like."—Luke 6:47. (Moffatt.)*

**H**EARING is a very important factor. The art of listening, of paying quiet, earnest attention, is of vital importance. Apart from it, doing may be wildly foolish, and even dangerous. There are few more troublesome people than those who will not listen, who assume that they know, who, as "Proverbs" says hate instruction, who are too impatient to learn, who are in such a hurry to be doing something, that they fail to read the directions how to do.

What blunders are made, what disappointments are caused, how many things are spoiled, just because people are not careful to hear, or

*Butler, N. Y.*



are too pig-headed to learn; for instance a doctor who never keeps up with his marvelous calling, who takes no thought of the ever developing scientific discoveries and experiments, and relies alone upon what he calls common sense. And what is true of medicine is true of other spheres, even life may be forfeited because men would not hear or were too indolent or conceited to learn.

There are some current maxims which we must be aware of if we are to handle our lives aright.

1. That we may follow our instincts. The question is, Which? The lower or the higher? Animal or Spiritual? The fact is that instincts are often blind and lead to mortal ruin.

2. That we go with the crowd. Never do what isn't done." But how very often the minority have been right. The fact is the faithful followers of Christ have always been in a minority in the world. Do you remember what Jesus said about a Wide Gate and a Broad Way and where they led?

3. You may obey your conscience. That is, you may do what you think is right. But your thinking may be wrong, your conscience may be debauched and blinded. Saul of Tarsus persecuted Christ's followers, getting them imprisoned and even killed, but he thought he was doing God's will. An illumined and perverted conscience burned Joan of Arc at the stake, lighted the fires of Smithfields, flung men and women into dungeons to die, for no other crime than following Christ. The tragic situation of the world today is due to the fact that men will not listen to the words of Christ.

But we may hear and still tragically fail. There was a time when I believe hearing was far more prevalent than now. Christian people read the Scriptures more, they taught and encouraged their children to practice the same excellent custom; they took them to Sunday School instead of away from school. They loved good preaching, but oftimes Hearing was regarded as an end in itself. Often the emotions were kindled by hearing; the desire to lead a worthier life, and penitence for not having kept the commandments of Christ were awakened. But hearing was regarded as a substitute for, or equivalent to, practicing what was heard.

The hiatus between hearing and doing was the cause of much scepticism and contempt of religion on the part of the ungodly. It was against falling into this subtle snare that our Lord constantly warned men. "Why call ye Me Lord, Lord and *do not* the things that I say? "And there is solemn warning in His declaration that He will say to men who plead

that He has taught in their streets. "I never knew you. Depart from Me." They hear without doing.

Nothing is clearer in God's word than our Lord's insistence that His words are given that they may be obeyed, that the failure to obey ends in tragedy, which is all the deeper when men have been hearers. They are the people whose house will fall in ruins about their ears when the storm breaks.

On the other hand nothing can exceed the blessedness of those who both hear and do. He calls them His friends, His brothers, and sisters, and says that they shall share His glory. The tragedy today is that in a world leadership many ignore and defy the teaching of Christ and the end can only be disaster.

There are others who say that His saying cannot be kept. But He has kept them within the limitations of our humanity. True, we cannot keep them by ourselves; we must begin with Him, come to Him again and again, accept Him and in that acceptance lies power as many as received Him, to them gave He power to become Sons of God even to them that believe on His Name.

We have heard, let us start to obey Him, and let us here and now begin TO DO.

Lord, teach us how to pray; for we know not how to pray as we ought. Thou hast blessed us in everything, by prayer and supplication with thanksgiving, to make our requests known unto Thee. Thou hast given us so many wonderful promises in respect of prayer that we cannot but believe that prayer is the open way between us and Thee.

Be Thou our light in darkness; our comfort in sorrow; our wisdom when we are perplexed; our strength when we are in weakness. Our desire is to be used of Thee. We do not want to be idle or unfruitful in Thy service, even when limited in our opportunities. Grant then our prayer, O Father, for Jesus' sake. Amen.

#### MY BOOKS

When cold and loneliness creep in—  
With shaking hands and laggard mind  
I seek the warmth and fellowship of books;  
And find the fire and comfort of my kind.

When darkness comes and shadows stamp  
Their imprint on my jovial self,  
My multi-colored volumes rise  
With sunshine from their lofty shelf.

And when at times my soul is sick,  
So bruised by loads too hard to bear,  
I seek the panacea God provides  
In books, my friends, in every care.

—Amos L. Boren.

# THE CONFLICT WITHIN

CHARLES F. BANNING

Text: Gal 6:7: *Whatsoever a man soweth.*

WE live in a world of conflict. There is economic and military conflict between nations. In our own country we have conflicts between races and classes; between business and government and between capital and labor. In our personal life we have a conflict with nature and with disease. Still another and more important conflict is "the conflict within" us.

In every one of us there is a potential saint—pure, self-forgetful, loving and aware of the higher values of life. In each of us is a primitive cave-man—cruel, pugnacious, egotistical and sensual. Between these two there is constant warfare. Character is the result of this warfare. Saints and sinners are made out of the same stuff. Some people are barbarians with interludes when conscience begins to trouble them and they wish they were better. Others are good men with unconquered mummy within them, which strives to rise up and throw off the yoke of goodness.

Psychology speaks of this inner conflict as a dual personality, inward friction or lack of integration. The old creeds used to call it "original sin" and the "grace of God". The Bible, as usual gives us as true a picture as can be given. Paul says that the flesh and the spirit struggle within us. Jesus pleads with his followers to settle this conflict. "Let not your hearts be troubled." Paul again described the conflict when he says, "The good which I would, I do not and the evil which I would not at I practice." James describes the man who has this inner conflict as "a double-minded man, unstable in all his ways."

## I

What is it that causes these conflicts? Why are we at war within ourselves. What causes this strain and stress? We are at war because we are trying to reach two mutually exclusive goals. We try to shun this world and its evil and still enjoy it. We try to get this world's goods and God's grace and we become like the character in Stephen Leacock's novel who "mounted his horse and rode off rapidly in all directions." Christ wants one thing and we want another,—conflict of will, of purpose, of desire.

Meriden, Conn.

Do you remember the story of the prodigal who first went to his father and said, "give me the goods that belong to me." He got what he wanted. He got also disillusionment, heartache, disappointment, bitterness, loneliness and disgrace. He knew something was wrong. Finally with goods and friends all gone he came to himself. He faced the inner conflict and settled it. When he appeared before his father again he did not say "give me" he said "make me." Goods without grace spell ruin.

If we would only make up our minds and decide what we want. Shall we adopt the Christian philosophy of life or the Pleasure philosophy? Shall we make our password "get" or "share"? So long as we try to pursue two goals we shall suffer the lack of integration.

A second source of conflict is personal antagonism. That person is a Negro or a Jew and I do not like him, or, that person is not in my class—he is uneducated, or he is a high-brow, and I will have nothing to do with him. He said or did something that hurt me and I have not forgotten it. I carry that grudge in my heart. I refuse to forgive and forget. The source of that sort of antagonism is always pure selfishness or pure jealousy.

Perhaps we say that we just leave them alone and all we ask them to do is leave us alone. No, that is not enough. We still carry the grudge—the hatred. The conflict is still there. We are still living on a low level. Jesus had something to say about that. He said that if you come to the altar to worship and you have in your heart anything of conflict, of hate, of ill-will—your prayer and sacrifice will be worthless. You are to leave the altar and go and settle the difficulty. Drive out the hate and then come and worship. As He hung on the cross, Jesus drove out any spirit of ill-will, settled any resentment there might have been in His heart. He prayed for Judas, Pilot, the High priest, and the Pharisees. You cannot have hatred and peace in your heart. Often there is some secret sin that causes inner conflict. David experienced this. He said that when he kept silent his bones ached within. Jacob wrestled all night with an angel and that was not a flesh and blood match but an inner conflict—a soul struggle. If one has some dishonest business practice, a tongue that is guilty of saying unkind things, or a temper that is



not under control, an unclean imagination or some habit that should have been conquered, conscience then creates conflict. The flesh warreth against the spirit. Evil and good struggle for control. We say that it is terrifying when an automobile or an airplane gets out of control. It is far worse when a man gets out of control.

Often fear is the cause of conflict. If there is one thing that curses human life more than any other it is fear. Fear of failure, fear of injury, fear of being found out, fear of loss, fear of fear itself. It robs us of sleep, of confidence and efficiency. This fear creates inner tension and drives out faith and happiness. Fear makes life miserable. Paul says that "God has not given us a spirit of fear but of power, or love and of self-control." There is no fear in love. Perfect love casts out fear.

How can we win victory in this inner conflict. It is one thing to discover the cause, but another to prescribe the cure. On one side we have sin and selfishness pulling us down and on the other side is the longing to be good—the desire to be at peace with God. The fear of losing one's own soul pulling us upward. The flesh lusteth against the spirit. We want to win the good life? How can we attain it? Paul, "Oh wretched man that I am—who shall deliver me?"

The first thing for us to do is to face it honestly. Quit pitying ourselves. Quit trying to justify ourselves by some flimsy excuse. It is so easy after we have done wrong, after we have made a wrong choice, to rationalize it, to justify our behavior, to whitewash our sin, and to excuse ourselves. Then we settle down to live in comfort with that sin. Whether we blame it on heredity, environment, the world war, the depression, the busy life we are living, the general selfishness of other people, the fact remains that it is a sin and it is still in our lives. Sin when it is complete will bring forth the death of something that is high and fine in our lives. You cannot expect to get rid of sin by denying it or by justifying it anymore than you can get rid of infection by covering it up. No man has ever ignored that word "ought" and not been eternally sorry.

A physician tells of a woman who for years had walked on crutches. One day she fell down the steps and her crutches were beyond her reach. She lay at the bottom of the steps and called for help, but no one heard her. Finally with a prayer she brought herself up by the bannister, got to her feet and began to walk. She has been walking ever since without her crutches. That is what the Master wants us to do with these weaknesses and sins that

cause inner conflicts in our lives. "Rise up and Walk."

One of the finest things that can happen to one who suffers from inner conflict is to go to a purpose outside himself. A task which will help him to forget; a responsibility which is great enough to take all his strength and time. Ernest Poole in his novel, "The Harbor," tells of a boy who while playing on the railroad track saw his playmate crushed under the wheels of a freight train. He did not tell his mother, but all summer long the whistle of the freight train at night brought terror to the young boy's mind. The mother knew that something was wrong. She knew that at the same time every night her boy cried out in terror, and so each night she went to his room, took him to the window, showed him the stars and their beauty and talked with him until the freight train had gone down the valley.

So you, by helping someone else, by finding some cause that needs your effort, some new interest in life, may overcome your habit, may forget yourself, may learn to work with others, may get the joy of hearing the Master say, "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto Me."

The best way, however, to overcome this conflict is to go to the source of strength, to peace, of wisdom and seek aid. Jesus said, "Let not your heart be troubled. Ye believe in God." He realized that if one really believed in and loved God it would make a difference. The Psalmist said, "God is my refuge and strength,—my help cometh from the Lord." As Christians, we believe that the way to settle this inner conflict is through surrender and obedience to God.

The New Testament speaks of grafting the Divine Life within ours. Whenever that happens no task is too great. They tell us that the peach was once used to poison the tips of arrows. Grafting and cultivation changed it into the life-giving, luscious fruit we know. It is a long way from the African jungle to a great saint like Booker T. Washington, but grafting the Divine life did it. Sixty years ago the Garos were dreaded as head hunters in India. Today they sing the "Hallelujah Chorus" beautifully. Grafting and cultivation did it in just a few years.

If you really seek help for that inner conflict you will find it in Him.

Those who have read Lloyd Douglass' "Great Light" will remember the dean had his assistant wheel him into the chapel and leave him alone for an hour. Then they would come and take him to his study where he met others who needed help. He realized before he could give

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help to others with their inner conflicts, he, himself, must have his soul restored. If he would bear fruit he must abide in the vine. So it is.

Far back in the nineteenth century an immigrant landed in Australia bearing in his hand a prickly pear, to remind him of his homeland. Who could guess what would come of that. The prickly pear is now one of the most difficult problems of the Australian Government.

The fight against the prickly pear is a considerable item in its budget and despite all that can be done it is steadily gaining each year. What is the prickly pear that is growing in your life? Is it heartlessness, or selfishness, or some sin or fear? What is it that causes your inner conflict? You had better confess it before it gets beyond control. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he reap."

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## JUNIOR PULPIT

### Everlasting Arms

*Text: Deut. 33:27.*

Boys and girls who live near the seacoast, especially near big ports where the huge ocean-going ships ply back and forth, in and out of the harbor on their trip to every part of the world, understand a lot about such things that people who live inland know little about.

They know the various kinds of ships which ply the high seas. They can often tell where a ship is from while it is still moving up the harbor channel and hardly near enough to see clearly. They know the difference between the passenger liners, so trim and fast they are often referred to as Greyhounds, and boats which carry freight. Many of them love to watch the boats come and go and be eased into their docks. Once the love for such things grows in one, it never leaves.

I imagine most every boy and girl would enjoy a visit to a naval dockyard to be able to see, close-up all the different kinds of ships used in war. There would be huge, powerful battleships, and endless variety of smaller battle ships, cruisers, destroyers, submarines, mine-layers, trawlers, and all kinds of landing craft, used to get our fighting men and their supplies upon the beaches where invasions are made. And one might see a very odd looking ship which would be wholly unlike all other warships. She would have a few smaller guns but no big powerful cannons. She would not be armor-plated and she would look more like a cargo or freight vessel than any other kind. And that is just what she may have been until the Navy took her over and made her into an airplane carrier, or "flat-top" as the boys who sail her say.

Down inside of her the ship has been rebuilt to house and to keep in repair, many airplanes. These planes are brought up on deck

on a big elevator which goes down into the ship, and the planes may run along the ship's big flat deck and take off just like from the runway on a land airport, or they may be shot into the air by a catapult, sort of a sling or gun arrangement. The plane to be sent into the air on such a ship is put on a little sort of track, its engine is started and then the big catapult or launching device, operated and the plane started on its trip by being shot off the deck.

Of course the catapult can only start the planes on their way, for it is only powerful enough to sort of throw the plane into the air. Once it has done that the plane has to rely upon its own engine power. If its engine is going good the propeller takes hold once the launching machinery has started the plane. If the engine is not turning over the propeller fast enough when the ship is catapulted off the deck, the plane drops in the ocean and both the plane and its pilot may be lost.

That is just like it is in life, in your life and in mine. You and I have been given a pretty good start on our long journey. We have good homes and Christian parents, we are getting fine educations and have every advantage any young folks have. No boys and girls anywhere in any period of the world's history have been given a better start than you are getting today. But don't forget that the good start is only part of the trip we have before us and unless we have our engines running strong, the start we are getting doesn't mean that we will have a safe trip. That is going to be up to each one of us to see to.

Set up at the front or bow of the ship are two big cranes, lifting machinery, with long steel arms which can be swung out over the water so that when a plane falls into the sea cables can be lowered to fasten to the disabled

ne and it can often be lifted back to safety deck.

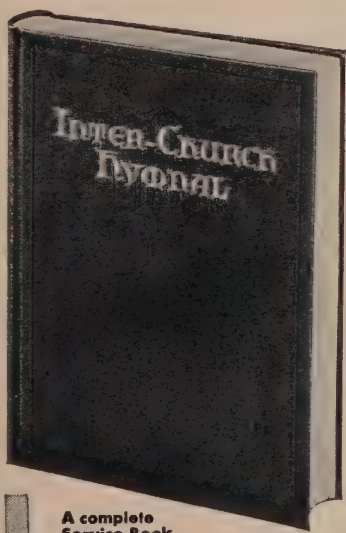
Like airplane engines we sometimes fail. If t to flounder around in the sea of sin, with- t help, we would surely be lost. But no tter how badly we have failed, like the huge el arms of the cranes, our Heavenly Father es our fall and reaches down to save us and ng us back to safety and another chance.

Somewhere in the Bible we read, "Under- ath are the everlasting arms." That is a com- rtting thought to take with us throughout life. der us are the everlasting arms of the Father, lift us when we fall, to rescue us when we in danger and you will be happy little folks- d grow into happy old folks, if you remem- r always that when your own power isn't ong enough to keep you going, those Ever- ting Arms are always there, under you, sup- rting you and ready to lift you out of life's eatest difficulties, if you will only trust in em and welcome them.

## Tissue Paper Windows

Luke 22:31-32.

Maryanne and her brother Tim were playing house, and one of their tasks was to put win- dows into the playhouse, where the wind had blown them out. After trying many times, Maryanne came running with a number of sheets of tissue paper and gummed tape. She was sure that the thin paper would look more like windows than the cloth or brown paper or boards they had tried, and she was sure it could be held in place with the gummed tape. After a time, when the chore was completed, and the two were tired, they went for a walk on the seashore with their mother. Along the way, they began gathering seashells to take back with them to use in decorating the tiny flower beds outside their playhouse. Most of the shells were broken and had to be discarded, and they began to wonder why so many were broken. An old man, who had lived near the



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sea all of his life, said, "Seashells are supposed to be in the sea. They break easily, and when on the shore, most of them break."

When Maryanne returned to her playhouse the mist and the wind had torn her tissue paper window. Mother said, "My dear, tissue paper is not made for windows. When you get it wet, it tears easily."

Both the seashells and the tissue paper windows will serve as a lesson to Maryanne all of her life, as they do for us. Getting things out of place, where they are not supposed to be, is what makes them break. When we get out of place, we are apt to have accidents, just like the seashells. Most of the wrong in life comes about by someone trying to do something that is contrary to what is supposed to be. Sin is like that. If we go places, or go with people who take us away from our duties, we get into trouble.

When we are doing our duty, as God wants us to do, we can go most anywhere on His errands for good, and not get hurt or into trouble, because God watches over those who do His will. Especially, is this true when we go under a blanket of God's love and mercy, to do what He wants us to do. We can be sure of this by talking with God in prayer, just as Jesus did.

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## Mere Trifles

*Text, Luke 19:17: "Thou hast been faithful in a very little."*

When you don't know how to pronounce or how to spell a word, where do you look for that information? That's right. The dictionary. Yes, you could ask your teacher how to spell it. You could go to your mother or father and ask them, but young folks today like to be independent and to find answers for their problems all by themselves. And so instead of asking someone else, you just pick up your dictionary and it answers your question on spelling. It answers how words are to be pronounced and what they mean, also. The dictionary is a very good book to have near at hand and one well worth using often. But even the dictionary makes mistakes once in a while. Not often, but just once in a while.

For instance, what does the word "trifle" mean. I mean when used as a noun. What does it mean to you?

Your answers show me that you know pretty well what it means. My dictionary says the word "trifle" means anything of slight value. That is true often enough, I suppose, to make the correct definition. But I think it might have been put in a better word.

"Trifles," says the dictionary, "are things of slight value." And yet a "trifle" while it may be a little thing, is just as often as not a very very valuable thing.

There is an old story about the city of Rome. One night its enemies attacked it. Like most every other important city of ancient times Rome was surrounded by a high and thick wall of defense. The enemies, when they came to the wall, tried to climb over it while the Roman soldiers were asleep. There were, however, beside the walls, a flock of geese which heard the enemies scaling the walls and they began to make an awful noise. That noise woke the Roman soldiers who got up, fought off the besieging enemy and Rome was saved.

Certainly the cackling of a goose, or even of many geese would seem to be a mere trifle, for whoever thought of a goose "honking" being of any value? Yet it saved the city of Rome.

Just so, throughout your whole life it is the little things, the things we often think of and refer to as "mere trifles," unimportant and all that, about which we have to be most careful.

Snowflakes, while beautiful beyond anything that man can make (and did you know no two snowflakes are alike?) may be of little value as mere trifles, but some of them recently upon life for millions of people, stopped tremendous war plants, tied up railway and air traffic and closed schools and thousands of business places in large cities. So for the folks of western New York and other places over the country, snow flakes are much more than trifles.

A penny may seem a trifle, but pennies make dollars, you know. It is the little minutes, and they sometimes seem trifles to us busy folks which go to make lives or ruin lives and it is the way we use those little trifling minutes which will determine whether we have happy and successful lives or not.

There are no limits to examples of what I am trying to say. The dictionary says trifles are of small value. I tell you trifles are of tremendous value. By seeing to the little insignificant trifles, we learn to care for the big important matters of life. Be careful with your writing. That sounds like school. The difference over an "i" is important. Be careful with your spelling, with your mathematics. All of school is simply a matter of taking care of the little things day by day and by so doing the big things will be easily cared for when they come along. And little matters like being polite are far, far from being trifles. The words "Thank you," do not seem very important. They are mere trifles some think. But you know differently. Get into the habit of speaking kindly or being gracious and considerate with a

om you have to be with, for it is actually little trifles now which are of the highest value. It is the trifles which really count, the unremembered acts of kindness and of love which are the very best portion of any person's life. It is just as true as anything can be that while trifles make perfection, perfection is made up of trifles.

Jesus wants us to attend to the little things, the trifling things. He did. The man in our story did. He was faithful in a very little, in the trifles, and so the nobleman made him a friend for over ten cities.

By being faithful in caring for trifles, in the little things of life, we are faithful over our lives and are more like Jesus was and that should be the hope of every Christian boy and girl, man and woman.

### Questions We Can Answer

*These things, which ye have both learned, and received, and heard and seen in me, do: and the God of peace shall be with you."*  
Phil. 4:9.

A story is told of a little girl, traveling with her father, and while waiting in a Railway Station asked such a continuous stream of questions that it amused everyone within hearing. The father answered her questions patiently and sympathetically for a long time. Then, suddenly in answer to one of the questions, the father said, "That one you can answer for yourself, my dear, and I am not going to answer questions for you that you can answer." And, he didn't. The story goes on, that after several trials, she did answer her question, then she asked her father why he wouldn't answer, "just for fun, even if she did know!" The father said, "Even in fun, my dear, I might be keeping you from doing something you can do for yourself!"

This set a number of people thinking about their own children, especially one mother, who had done everything for her daughter up to the time she went away from home to school. She thought back over the letters and phone calls from a homesick daughter, who was now expected to do many things for herself, that her father had done for her up to this time. Of course she was homesick, because she had not learned how to stand on her own feet.

A boy who was trying to learn how to draw, without much success, complained to the teacher that his pictures did not look like faces, or horses, or dogs. The teacher pointed out some of his mistakes, and told him to keep on trying. After a long time, the boy learned that faces and animals are made up pretty well after cer-

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# ILLUSTRATIONS

WM. J. HART, D.D.

tain patterns. He felt that he had learned something very important, and he said to the teacher, "that should be in the book you gave me to study!" "It is," said the teacher, "only you did not see it. You just read the words, without paying any attention to what they meant. Those words are there to help you draw pictures correctly, but you did not see them. You expected someone else to tell you." So, the boy went back to his book, and sure enough, there were all the directions, just as plain as could be, but he did not see them, although he read the words.

Many of us are that way in studying our Sunday School lessons, and in doing what our parents direct us to do. We just hear words, and pay no attention to what they mean. We think they have nothing to do with us, and we just go on, letting someone else show us the way around, and after a time we are face to face with something that we must do for ourselves, and there is no one to direct us. The best thing for anyone and all of us to do is never to depend on anyone else to do for us what we can do for ourselves, or to learn how to do for ourselves. Of course, we need a pattern, while we are learning. That pattern is Jesus Christ. The Bible tells us all about him. When the early Christians asked the Apostle Paul, what they should do in order to be good Christians, he told them (repeat the text), because that was before the Bible was written. Paul knew what Jesus Christ wanted his followers to do, and he taught the early Christians by doing what he knew to be right. He answered his own questions, and when he had shown the early Christians what to do, he expected them to do it themselves.

## "Upon Thee, O Lord, I Daily Call"

Brief radio talks, by Charles Haddon Nabers, D.D., have been printed in booklet form, and may be secured from Keys Printing Co., Greenville, South Carolina, at 35c a copy, and will be helpful in Mid-Week Meditations, or when you have talks to make to group meetings. Each talk opens with a reference to some known facts of history or every-day life, ties this in with Spiritual Life of the individual listener, a simple poem (or other illustration), and closes with a brief prayer. Each page in the 74-page booklet is devoted to one talk, thus bringing you a wealth of material for study and reference.

The message of the Cross teaches us that the Saviour has concern for our temporal needs as well as eternal needs.

## Nation As a Ship

*Gal. 6:2. Bear ye one another's burdens."*

Think, if you please, of this nation as a ship. When a ship strikes a mine, what is the principle of action? Is it the Four Freedoms? Is it insistence on the Bill of Rights? Is it care for himself? No, the wounded are placed in the lifeboats first. The officers go last, and the higher the rank the later they go. The honor of the service demands, "Bear ye one another's burdens and so fulfill the law" of the sea, for the law of the sea at that moment runs parallel to the law of Christ. If our nation is a ship of state on which hang "the hopes of future years," then our challenge is to make the law of the sea into the law of the land.—*From Dr. R. W. Sockman in "Date with Destiny." Abingdon-Cokesbury Press.*

## Symbolized By Doorbells

*2 Cor. 2:12: "A door was opened unto me"*

As one refugee from a German-controlled land said, the difference between the life she left and the land to which she had come could be symbolized by doorbells. In the dictatorship-ridden region, the sound of the doorbell made the occupants of the house cringe before the approaching cruelty of the Gestapo. Here it denotes the coming of the friendly postman or the call of a neighbor.—*From Dr. R. W. Sockman's "Date with Destiny." Abingdon-Cokesbury Press.*

## Prayer at the Convention Which Nominated Lincoln

*Neb. 1:6. "That thou mayest hear the prayer of thy servant."*

At a national convention in Chicago in the spring of 1861 the preacher who offered the opening prayer entreated the Lord that in a distant day slavery might be eradicated from the body politic, concluding with the words "And may the pen of the historian trace the intimate connection between that glorious consummation and the transaction of this convention." An historian declares, "This is perhaps the most completely answered prayer on record in modern times." It was the convention that nominated Abraham Lincoln for President. *Jacob S. Payton, in The Christian Advocate.*

## Lincoln Said It

12:11. "Doth not the ear try words?"

When I was a high school student, I was asked to give the Gettysburg Address at a Lincoln Birthday ceremony. Afterwards an old gentleman came up to me. "Son," he said, "I liked the way you gave that speech, but you made the same mistake as everyone else. I heard Mr. Lincoln at Gettysburg so I know what I'm talking about. Everyone says, 'of the people, by the people and for the people,' but Lincoln said, 'of the people, by the people, and for the people.' It makes a big difference." Contributed by Ted Hatlen, *The Reader's Digest*.

## You Always Gain

16:9. "Make to yourselves friends."

Lincoln once said, "I destroy my enemy if I make him my friend." He might also have said, "I master my difficulty when I make it my opportunity." We always gain when we turn our critic into a friend, when we hold our head high until the other person comes to his senses, when we dismiss our worries while they are still small, when we learn to compel our mistakes to pay dividends, when we refuse to allow our difficulties to frighten us, when we keep faith with the best we know, when we remain humble in the presence of praise, when we behave the best in spite of the worst, when we begin to live as if God really cared for us after all.—R. L. S.

## Magnetized Steel

1:8. "But ye shall receive power, after that the Holy Ghost is come upon you."

The following illustration was given by the Rev. William E. Clark, pastor of City Church, Gary, Ind., in one of his sermons, as reported by T. F. Chilcote, Jr.:

"Have you ever stopped to think about the difference between a bit of ordinary steel and a piece of magnetized steel?" They look alike. The fact is there is no considerable difference as far as we know. The difference seems to be this: In an ordinary bar of steel the molecules are scattered haphazardly through the bar. This and miss arrangement does not prevail in a magnetized piece of steel.

"Here the molecules by physical or electrical energy have been rearranged, lined up like a column of soldiers, all face one way. When this takes place although the piece of steel is in all other respects unchanged, nevertheless it becomes a conductor of the magnetic

# A Minister Who Got The Point!

Some months ago a minister wrote "your advertisements and tracts are vague, indefinite and negative". Last week the same minister wrote, "I see the point now and your tracts are timely, apt and vital."

What a change! The thing that did it was his reading Gareth Garret's little booklet "The Revolution Was". It might make a difference if YOU read it too and we shall be glad to send a copy on request.

Of course "pagan state-ism" is a difficult thing to see until it arrives in total form. The clergymen and other fine citizens of Germany, etc., did not recognize it until it was too late to thwart it.

Pagan state-ism advances through most comfortable benefits, laudable slogans and idealistic programs—ideals which Christ himself championed. But the fact an all powerful, totalitarian state has championed fine ideals does not prevent its destroying them, finally.

Fortunately these matters are not too vague for increasing numbers of clergymen and other citizens to sense the peril. Perhaps some such will help us prepare clearer copy! Contributions to our Monthly Bulletin will be appreciated and will be used as possible.

Let every minister pray every day for our President and others who have a clear mandate from our people to win the war and make the peace. Meanwhile, let our influence for basic freedoms, spiritual ideals, constitutional government, the democratic process—free pulpit, free press, free assembly, free enterprise and free speech—be such that, post-war, a mandate will be issued on their behalf by sovereign citizens.

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attraction all about it. Thus it appropriates power. It does not create it. In like fashion when we line our lives up we become channels for God and know what abundant living is."

---

## Changing the Climate

Rom. 8:14. "For as many as are led by the Spirit of God, they are the sons of God."

Bishop McConnell tells us that as a boy he studied with keen interest the pictures of the prehistoric animals, and wondered how puny human beings could ever have subdued them. When he became older, he discovered that it was not necessary for men to destroy these monsters. The climate changed and they became extinct.

That suggests the method of dealing with temptation. The cravings of the lower nature are ever with us. But they, too, can be subdued by "changing the climate." That is what Paul suggests when he speaks about being guided by the Spirit. If, first we put ourselves under the guidance of God, the Tempter cannot rule us. Our problem is not so much one of fighting the sins to which we are prone, as to keep ourselves in the atmosphere of Christ's spirit where sin is shorn of its power.—*The Home Visitor*.

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## The Gleam

Acts 26:19: "Not disobedient unto the heavenly vision."

I know not where our fathers got their vision to be free;

I only know they paid with pain the price of liberty.

I know not if uncharted trails were faced without despair;

I only know that dauntless hope can lead men anywhere.

I know not whether children still behold their fathers' dream;

I only know that skybred souls still trail where visions gleam.

—From Otto H. Houser, in *The Christian Advocate*.

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## Returning Hero Kissed His Country

1 Kings 11:21: "Mine own country."

"The good old U. S. A. looked so grand to me that I kissed the ground the minute I got back." So said a young man from the community in which the writer lives when he re-

turned from Europe in the autumn of 1944. This young hero, who was due to report for re-assignment in two weeks, had won the distinguished flying cross and the air medal with four oak leaf clusters. Deeply he loved the land of his birth, and he felt that his country was worthy of the service he had rendered. Eager was he to fare forth to further adventure on her behalf.

---

## One World

John 12:47. "I came . . . to save the world."

It is said that Sun Yat Sen was in a foreign land and one morning very early looked out upon the rising sun when suddenly the thought came to him that this very sun belonged to him and his people. He declared aloud, "It is China's sun"; but in a moment he cried out with larger vision, "It is the world's sun." We are inescapably global thinkers now. Christ died for the whole world. You can not save any part of it permanently unless you save all of it. Life is a whole. Man can not be saved in one area unless salvation extends to all areas. One can not be saved spiritually with anything withheld; consecration must be complete. It is certainly a bold undertaking but we depend on One who said, "Behold I make all things new."—From a radio sermon by Bishop R. Wade.

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## Americans All

Luke 7:5. "He loveth our nation."

From Honolulu comes word that to the families of fifty-eight Japanese-American soldiers killed in action in Italy, the Army has presented Purple Heart medals.

"Your boy was an American," Colonel Kendall J. Fielders said to each recipient, and his word was translated into Japanese by Sergeant Howard K. Hiroki. In a speech of response Mrs. Edith Y. Wasada, a soldier's widow, said that all the relatives were "happy to know that . . . they have helped to prove Americanism. . . not and never was a matter of race."—*The Classmate*, October 1, 1944.

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## Warned

Ezek. 3:17. "And give them warning."

David Lawrence recalls that President Woodrow Wilson, on the day before he was stricken down in his fight for the League of Nations, warned the country of the frightful engines of destruction, including rocket bombs, that the next war would employ. But the majority of

Wilson's countrymen said, "We should cry!"—L. H. R., in *The N. Y. Times Magazine*, July 2, 1944.

## Notable Poetry

### I WANT NO TRUMPETS BLOWN

By SGT. ROBERT C. MITCHELL  
(Now in New Guinea)

I want no trumpets blown  
As I come marching home,  
For Victory is no password  
To brotherhoods of men.

There'll be shouting and thanksgiving  
And praises for the living,  
With banners for the heroes  
Whose eyes have closed by then.

But the song that must be sung  
Will only have begun  
When the celebration's ended  
And the bunting's taken down.

I want no trumpets blown  
Until I'm sure I've grown  
To live beside my brother  
Whether black, or white, or brown.

*Farm Journal and Farmer's Wife*, November, 1944.

### THOU FATHER OF US ALL

By THOMAS CURTIS CLARKE  
Thou Father of us all.

On thy great name we call,  
And seek thy light.

Hear thou the hymn of praise  
We to thy glory raise,  
Keep us through all the days  
In truth and right.

Upon thy Word we stand  
And ask throughout our land  
Its swift increase,  
Till sin shall rule no more.  
Till Christ, from shore to shore,  
Be hailed forevermore,  
The Prince of Peace.

Let strife no longer be  
But all in love agree,  
In Christ made one,  
That all the world may know,  
Where'er thy Word shall go,  
The life thou wouldn't bestow  
Through thine own Son.

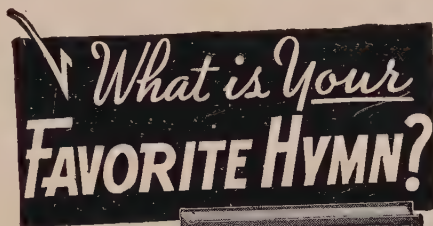
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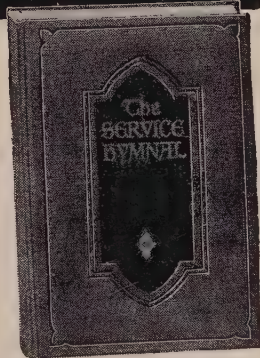
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# BOOKS

## THE BIBLE AND THE COMMON READER

By Mary Ellen Chase. Macmillan. 316 pp. \$2.50.

From her vantage point as Professor of English literature in Smith College, Mary Ellen Chase writes about the Bible in such a way as to present all the main conclusions of modern scholarship in language intelligible to the common man. The introductory chapters deal with the Bible in general, give a wonderful appreciation of the King James version, and a most satisfactory sketch of the Hebrew people and their times. The rest of the volume deals with the parts of the Bible, with a much larger portion devoted to the Old Testament than to the New. Luke's Gospel and The Acts, the letters of Paul, and the book of Revelation are the only portions of the New Testament discussed in detail. With the same superb skill that is shown in her other books, the author synthesizes many of the Old Testament tales and characters in a few vivid sentences that lead the reader to re-think the entire story.—*Charles Haddon Nabers.*

## SHOULD PROHIBITION RETURN?

By George B. Cutten, former President of Colgate University. Revell. 157 pp. \$1.50.

Mr. Cutten gives us a very carefully prepared and well documented discussion, and concludes, as a basis of his study, that Prohibition should return. With all of its difficulties admitted, it still offered the best solution to the problem. The chapter dealing with the conduct of the way is a most telling one. "When we were threatened with the loss of the war on account of lack of shipping facilities, liquor was being shipped . . . at the same time ships sailing to load and transport weapons and materials to the army were delayed . . ."

The facts, figures, tables of statistics gathered from insurance companies, law enforcement agencies, the government and other sources, make this a most valuable reference book. There is a very forceful chapter dealing with Liquor advertising; another on "the time killer" in industry. While Dr. Cutten does not criticize the Church, he wonders why we have failed to meet this problem and do something about it. Taverns outnumber churches two to one. He suggests that some steps churches can take in dealing with this problem. "When the church members of this country decide that they have had enough of the liquor traffic, and that the church and what it stands for are more important than liquor dealers and what they stand for, the liquor traffic will not last ten minutes."

The book supplies abundant reference material, and the Appendix is most complete. Here is a whole arsenal of ammunition to use against the Enemy.—*Gordon W. Mattice.*

## IT ALL HAPPENED ONCE BEFORE

By Roy L. Smith. Abingdon-Cokesbury. 136 pp. \$1.00.

The brilliant Editor of the Christian Advocate, Dr. Roy L. Smith, takes up the history of the Hebrews from the settlement of Palestine after the Exodus through the period of the prophets, and sets it in the framework of our modern day, showing that so far as many of the events in these middle years of the twentieth century are concerned, "It All Happened Before." The five chapters around which he groups his material are titled, "The Birth of a Nation," "En Route to Empire," "The Coolidge Prosperity," "The First World State," and "The First World Crisis." The study of these ancient days throws a world of fresh light upon the social, economic and political forces of the present age; and while there

is a slight tendency to over-simplification in a few instances this never detracts from the weight of the important truth which the author uses a skillful literary form to bring to readers emphatically and often startlingly. It is a book to increase faith in the heart of the Christian worker today for it shows him that the big ways over which he is travelling have felt the feet of many similarly minded folks in other years. — *Charles Haddon Nabers.*

## THE CHURCH AND THE NEW WORLD MIND

Drake Conference Lectures, 1944. Bethany Press. 256 \$2.00.

A distinguished group of scholars and leaders were brought together for this important conference by Drake University and three organizations of the Disciples of Christ. The lecturers were selected from a wide diversity of personnel, experience and religious affiliation. They were: Professor Wm. E. Hocking, Harvard University; Sir Wilmot Lewis, International News correspondent; Dr. M. Searle Bates, Far Eastern consultant to International Missionary Conference; Senor G. Baez-Camargu, educational and religious leader in Mexico; Dr. Cleo V. Blackburn, Flanner House, Indianapolis; Professor Georgia Harkness, Garrett Biblical Seminary; Dr. Walter W. Van Kirk, Federal Council of Churches; and Dr. Rufus M. Jones, Haverford College.

Accepting the basic assumption that "war is but deeper symptom of the implicit evils and sins of modern life," these lecturers presented various aspects of the solutions facing the world. The general question facing us is, "What can we do about our problems?" Convicted that the "winning of the peace will require a hundred times more understanding, patience, knowledge and character than winning the war," these lecturers discussed "Faith and World Order," "Culture and Peace," "Statemanship and Christianity," "Toward Peace in the Orient," "Inter-American Relationships," "Peace Begins at Home," "The Racial Issue and the Christian Church," "How Can the Churches in America Work for Peace," and "The Church and the New World Mind."

Each of the speakers seeks to indicate the spirit in which the Church should approach the problems of world order; each reveals a comprehensive view of the problem; and all contribute to the development of enlightened knowledge and strong Christian convictions. The lectures read well, and clergymen will find this book very valuable and informing.—*Gordon W. Mattice.*

## THE CRISIS OF FAITH

By Stanley R. Hopper. Abingdon-Cokesbury. \$2.75.

Any minister who misses the opportunity of reading this book will be the loser and his congregation likewise will be the loser, for the author has a definite contribution to make to the thinking of any religious leader or group.

In this single volume is found data, analysis, and comment sufficient to justify writing of an entire shelf of books. Scholarship, awareness and soul are reflected in every chapter.

A single excerpt from the author's chapter on "The Christian Standpoint" will illustrate the depth of thought and forcefulness of the style:

"Ours is an age of sophistication. To pass, therefore, into the record or higher simplicity is no mean feat. One must be disabused of much supposed knowledge. One must be cross-questioned Socratically out of the presumptions of sophistication. Crises of Cultures may do it, the violence of crises thrusts the thinker upon the absolute boundaries of meaning. But the cross-questioning to be Christian, must deliver a man not merely into his ignorance but into an awareness of his alienation from

... The pathway lies beyond knowledge and ignorance; repentance and faith are requisite . . ."  
 These lines from the chapter on "Our Heritage of Faith," likewise illustrate the wealth of thought and expression found: "Christ stands at the point where the ages meet. In every crisis of history man spirals inwards in the whirl of misery, contention, and dejection that his sin has wrought; and, at the plunging-vortex of despair, herein he cries, 'My God, My God, hast thou forsaken me!' the first step of ascent is."

predict that this book will be reckoned as one of the great works that have been inspired by the present catastrophe.—*Roy C. Helfenstein.*

#### **STUDY OF YOUNG CHILDREN**

Ruth Strang, Ph.D. (ed. Lucius H. Bugbee, C. A. Ren). Abingdon-Cokesbury. 160 pp.

This book is just what the title suggests—a study of young children. In the Preface the author says: . . . The emphasis is placed on helping the child to live joyfully, co-operatively, religiously every day." The book carries out this emphasis in great detail in the ten chapters that follow. There is also a section of valuable references, and a list of selected books for further reading. Appendices contain Suggested Play Materials for Children, A Few Selected Phonograph Records, and Selected Books for Children's Reading, and valuable tables indicating the child's growth and development. There is evidence of expert familiarity with the subject. The book is met at its level with gradual progression leading from the beginnings of concepts of God and the spiritual life; valuable material for anyone dealing with young children.—*Victor E. Beck.*

#### **FAITH AND WORSHIP**

Erma Paul Ferrari. Standard Pub. Co. \$1.25.

The author is a member of the editorial staff of Ginn & Co. Young People's Director of the Washington Baptist Church at Lynn, Mass., and a Northfield Conference instructor.

There are 30 worship services in this book, all arranged simply but effectively, and all within the experience range of young people. The author realizes actual results, for among other services is one called "The Blessing of Discipline." Too often young people have been taught to receive and to have all things done for them, resulting in a failure to grow up, accept and discharge responsibility.

These services if young people could be got to get and do for themselves, would prove valuable aids in any young people's service and would produce fruit in Christian living. —*W. R. Siegert.*

#### **GOING ON A BATTLEWAGON**

Capt. James V. Claypool (as told to Carl Weigman). John C. Winston Company. 110 pp. \$1.50.

"Going on a Battlewagon" is the intimate, every day account of 80,000 miles on board the battleship, South Dakota, as seen through the eyes of the chaplain, Capt. James V. Claypool. Here, in this book, are thrilling accounts of bitter fighting, of bravery in battle, of hardships suffered and care administered, of dyings, and of funerals at sea. Here, too, are revealing snapshots of consolation, spiritual soundings, attitudes and emotions, the experiences of the men who go down to sea in ships. A human document, if ever there is such a thing, of thoughts and deeds, of human devotion and daring in the hardest places. Parents of boys in the Navy will be comforted and helped by this running record of life on board and what goes on. Preachers will find the book a tonic to tone up their preaching emphasis, en-

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lightening insight into the way and worth of the great religious affirmative, and a challenge to "carry on" in spite of all the hindering handicaps. This little volume is so packed with inspiration, so overflowing with human interest, that we cannot commend it too highly. It's so exciting and exhilarating from start to finish that one begins to read nor lays the book down until the tale is done.—*Harry W. Staver.*

#### PAPA WAS A PREACHER

By Alyene Porter. Abingdon-Cokesbury Press. 167 pp. \$1.75.

This book is an "inside" story of life in the parsonage which could only be written by an "insider." When Alyene Porter told her father, a Methodist minister, of her plan to write a book setting forth the adventurous life lived in a parsonage as she knew it from first hand experience, he said, "Sh-h-h-h! If you do that I'll have to quit preaching." The author explains, "So in taking out some of the family skeletons I have hastily shoved two or three back into the closet and slammed the door."

Six healthy boys with energy to squander and two lively girls, one of them the author, more than once complicated the even tenor of this preacher's life. Do you think that life in the parsonage is gloomy and sad? Read this book. If you are not a preacher's son or daughter, you may wish after reading this delightful story that you had been born in a parsonage.—*J. J. Sessler.*

#### YOU THAT LABOR

By Myron Lindblom. Wartburg Press. 25c.

This is an interesting presentation of the Christian challenge by a man who knows the problems and burdens of those who "earn their bread by the sweat of their face." Because the author knows the problems of the laboring man from first-hand experience, he is in a unique position to present the Christian appeal to those who toil.

The first part of the booklet is in narrative form, the second part in a personal appeal to laboring men to line up with the Church, setting forth the author's reasons why working men and women should be especially interested in the Church.

The booklet has real merit. The practical element gives it value, and any reader will find practical benefit in these 77 pages.—*Roy C. Helfenstein.*

#### GRAND MAN OF GOD—JAMES EDWARD FREEMAN

By Van Rensselaer Gibson. Llewellyn Publications. 132 pp. \$3.00.

This, the first biography of Bishop Freeman, is a labor of love done by a rector of the Protestant Episcopal Church who came under Freeman's influence in boyhood as a worshiper in St. Andrew's, Yonkers, N. Y., Freeman's first charge. It is not offered as an exhaustive treatise. Happily the author foresees that "others will no doubt attempt this at a later date." His purpose, to bring out the highlights of Freeman's career, as he puts it, has been realized and for first making the facts of the Bishop's full and useful life available, he merits praise.

In 1884, the eighteen-year-old New York City boy decided on a business career and for about a decade served in the legal and accounting departments of the Long Island Railroad and the New York Central. Freeman's eloquence, displayed at a political rally, impressed Bishop Henry C. Potter, who persuaded the young man to shift his course. In 1894 he conducted his first service at St. Andrew's. Then began nearly a half century of ministry, twenty years of which were spent as the Bishop of Washington.

A number of excellent illustrations complement the narrative and help to bring into sharper focus the man who inaugurated a nation-wide campaign for funds to build the Washington National Cathedral and who, though neither a collegian nor a seminarian, was a Yale lecturer on preaching. His greatest service, according to his biographer, is to be found in his magnificent preaching work. One of Freeman's sermons appears in this volume.—*Paul R. Kirts.*

#### CHRISTIAN COMMUNITY

By Creighton Lacy. Associate Press. 90 pp.

Christian Community is a report, not verbatim interpretation, of the Student Planning Conference on the World Mission of the Church. The Conference, held at The College of Wooster, Ohio, was "one of the most composite and widely representative Student Christian Assemblies ever held in North America."

This report has something of the vigor and flavor of Pentecost about it and for the Christian who is sorely tempted, 'neath the duress of this awful hour, to give up, I recommend a draught of Christian Community.

"... skeptics will listen to reports of the Student Planning Conference and shake their heads wistfully adding: 'It would be a great thing if you could do it. With God's help, it shall be done.'"

Christian Community is invigorating witness literature.—*William J. Rees.*

#### THE BABYLONIAN TALMUD (in selection)

Edited and translated by Leo Auerbach, Philosophical Library. 286 pp. \$3.00.

The Talmud is the official Jewish commentary on the Bible, and from many standpoints is a great source of information and interpretation on muted points of Hebrew law and history. The complete Babylonian Talmud comprises sixty-three books, a vast compilation of ancient dissertation and hair-splitting. This volume being an abridgment of such an exhaustive accumulation of comment and casuistry is at once full of interest and inadequate.

The Christian student will gain much insight from close scrutiny of these pages on the incorrect methods of criticism and interpretation of Divine law, and will understand how the Pentateuch in its formation in the Old Testament millenium became the confused and contradictory collection of laws and the interpretations thereof as we find it today.

Apart from its historical value and its use for comparative study the Babylonian Talmud, even in this abbreviated form, holds small significance for Bible students today. It is hard to see how it can have any devotional meaning and little worth in solving perplexing problems of Hebrew law, even for Jewish people today because it is replete with contradiction on the part of the great Hebrew interpreters and concerned too largely with ritualistic niceties that have long since lost their spiritual content and validity.—*John W. McKelvey.*

#### THROUGH THESE FIRES

By Grace Livingstone Hill. J. B. Lippincott Co. 256 pp. \$2.00.

We have had many war books of blood and destruction and killing. Here is a book of faith and courage and love. It is an interesting story of two typical young people of college age. Sergeant Barrow, U. S. Army, in the war zone, goes through the fires of battle in the Mediterranean area. "Lexie" Kendall goes through the fire of trouble, of losing her father and mother, of trying to work her way through college in spite of the imposition of a selfish half-sister who was unreasonable in her demands.

It is a story of the triumph of a sincere faith in God at the part of two fine young people. It carried Sergeant arrow through battle and through a long hospital experience, torpedoed on the ocean and adrift in a life boat. It carried Lexie through days of abuse and self-sacrifice when she was tempted to give up before the battle was half won. The book portrays a brand of faith that works under fire. Present it to high school graduates with confidence that it will do what a good book is supposed to do,—entertain, inspire and aid growth.—C. F. Banning.

## THE CHURCH OF CHRIST

by Thomas W. Phillips. 345 pp. (no price given).

This book is written for the believers in Christ to strengthen their faith that "they may be ready always to give an answer to every man that asketh a reason of the hope that is in them. It is dedicated to those who seek the Kingdom of God, and it is dedicated to unbelievers to convince them that Jesus is the Christ and the Saviour of the world."

The author recounts the happenings of the first century church from its institution at the hands of Jesus until the imprisonment of Paul in Rome. That forms the first part of the volume. The second part of the work deals with the various aspects of the church of Christ, as those aspects relate to the church of the present day.

The author has endeavored to go back to the primary principles of Christianity upon which the Church was founded, and to interpret the implications of the gospel message in the light of Christ. Here the uniqueness of Christ as against all other teachers of religion is contrasted and the real church of Christ is evidence of this distinction.—Paul D. Leedy.

## Mid-Week

### Life's Aim and Accomplishments

*Organ:* "Praeludium and Fuga in C."—Mach.

*Invocation:* "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."

*Hymn:* "Unto Thy Temple, God, We Come."

*Psalm:* 104, responsively.

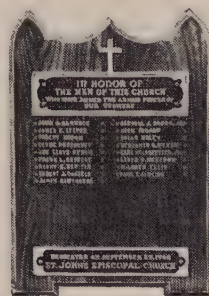
*Hymn:* "God Moves in a Mysterious Way."

*Scripture:* Genesis 12 and 13. Hebr. 6:9-15; 1:8-10.

*Hymn:* "God of Our Fathers, Whose Almighty Hand."

*Meditation:* Our narrative of a journey which suits all but the beginning and end. No mention of long hours, privations, sickness, perils. Main points of any journey, even life's journey, the beginning and the end. Epistle to the Hebrews magnifies this journey, because "he went out in faith, not knowing whither he went." So with us. We may have clear before us the aim and goal of our lives, and the step which we have to take now, in pressing towards that goal, may lie in the direction of a valley filled with obstacles; the breadth of which may be measured by

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years of toil, testing, and reliance on faith; or by hours for all we know,—all hidden from our view. All we need is faith in God that the path ahead leads where He directs. (Pastor may develop this to 15-20 minute address, by dwelling on countless daily interruptions, causing many to lose sight of the real aim of the journey of life, the difficulty of getting back to the right path, etc.)

*Hymn:* "Mid All the Traffic of the Ways."

*Prayer:* Especially for divine guidance in the present struggle, which has diverted the paths of so many from the true goal, and strength, sympathy and wisdom in the years after the war.

*Hymn:* "When Winds are Raging."

*Benediction.*

*Organ:* "Festive March."—*Blackmore.*

---

## II. Lives Directed of God

*Organ:* "Air in G String."—*Back.*

*Invocation:* "The Lord is nigh unto all of them that call upon him . . ." *Psa. 145:18.*

*Hymn:* "Come ye that Love the Lord."

*Psalm:* 34, 35, 85.

*Hymn:* "Who Trusts in God, a Strong Abode."

*Scripture:* Eph. 4.

*Hymn:* "Who Trusts in God . . ."

*Meditation:* The only worthy aim in the lives of men, endowed with minds and hearts, consciences, divine spirit, and free will, is God himself. Abraham's *Canaan* is usually regarded as symbolic of heaven. The land of our inheritance is not wholly beyond the river, for God is the portion of our hearts. He is heaven. To dwell with Him, in Him, to have all the paths of our going and coming running towards Him, to set HIM before us in the strenuous hours of life, and in the quiet moments of rest; in our bright days and our dark days; this is the aim toward which God-directed lives strain and attain.

*Hymn:* "A Mighty Fortress is Our God."

*Prayer:* Especially for strength and grace to yield our lives to the direction of God.

*Hymn:* "Oh God, not Only in Distress. "

*Benediction.*

*Organ:* "The Strife is O'er."—*Luard-Selby.*

---

## III. Our Moral Strength

*Organ:* "Meditation."—*Morrison.*

*Invocation:* "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day; we are not of the night, nor of the darkness."

*Hymn:* "God is My Strong Salvation."

*Psalm:* 35, 46, 48.

*Hymn:* "How Firm a Foundation, ye Saints of . . ."

*Scripture:* II Chronicles 18:4-27. *Mat. 5:34-38.*

*Hymn:* "I Do Not Ask, O Lord."

*Meditation:* Recently, a speaker said, "Would not be a fine thing if we could test the moral character of every person entrusted with responsibility before we give him such responsibility? We would thus not overload him, thus tempt him to misuse his power." Most persons in modern life are familiar with the testing of tensile strength of parts of machines, or machines made with machines, thus avoiding many serious troubles, and many serious accidents. However, there is no machinery of this kind to test man's moral capacity and strength, because the strength of man depends on his reliance upon God upon his dependence upon God; upon his closeness to God; upon his determination to carry out God's will in his individual life.

God has a way of testing His followers. Jesus tested His followers by saying, "If any man would come after Me, let him deny himself and take up the cross and follow Me." That test still holds today in God's program for carrying on this world's work. Let us answer that question honestly, humbly, devoutly, and there will be no question about our being overloaded with responsibility and power. Any man "who takes up the cross" can carry any other load that God may see fit to place on his shoulders. St. Paul is God's great witness to this.

*Hymn:* "God of the Strong."

*Prayer:* Especially for grace to arm ourselves with the power and presence of God's love, before accepting responsibility that our frail and sinful natures cannot carry.

*Hymn:* "Father, Lead Me Day by Day."

*Benediction.*

*Organ:* "Marchia Religiosa."—*Parker.*

---

## IV. Growing a Transfigured Life

*Organ:* "Elevation in C."—*Rockwell.*

*Invocation:* "He that is mighty hath done some great things; and holy is his name."

*Hymn:* "Light of Conscience, Clear and Still."

*Psalm:* 119:105-141.

*Hymn:* "Guide me, O Thou Great Jehovah."

*Scripture:* Ezek. 31. Micah. 7:4-9. *Acts 7:17-53.*

*Hymn:* "Lord, Speak to me . . ."

*Meditation:* Illustrate how all that is worthwhile in life takes time to mold or grow. Said a young girl, "If I could be such an old lady," as she looked upon the serene face in the coffin, "I would not mind growing old." Said her father, "If you want to be that kind of an old lady, you had better begin making her right now. She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is."

Life is not visions alone, it is following through on the visions, going down into the valleys of suffering, want, sorrow, sin, greed, and cruelty, and helping to make these into the better things, seen in our visions. The blueprint for the building of eternal life is the life of Jesus Christ, but we grow like Him

ly through carrying His Cross in our ministry to  
thers, pointing the way to Everlasting Life.

*Hymn:* "Faith of our Fathers . . ."

*Prayer:* Especially for ability to SEE Jesus,  
ot only on the mountain top, transfigured, but  
a the valley among the people.

*Hymn:* "Take my Life and Let it Be . . ."

*Benediction.*

*Organ:* "Proclamation March."—Lacey.

## The Commonplace

*Continued from page 67)*

God at work. The farmer has certain important  
things to do such as preparing the soil, planting  
the seed and patience in waiting for the  
growth. The growth, however, is in the hands  
of God. When the conditions are right growth  
is the inevitable result according to God's laws.  
This parable implies for us that the mental and  
spiritual laws of life are the same. It is our  
part to help provide the right conditions and  
the miracle of growth and development will  
take place.

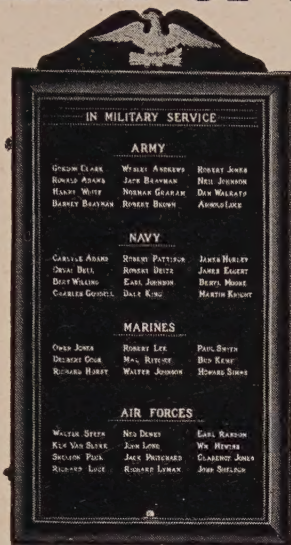
The Divine Power in life will work for us  
in life only when we provide the right condi-  
tions. For most of us one of the most necessary  
conditions is confidence in Spiritual law. Too  
long we have tried to satisfy and explain life  
on the physical level. We must now learn to  
see life whole—and to do this we must take  
account of the spiritual nature of life.

This quest for the spiritual can begin right  
where we are—in the commonplace experiences  
of life. The best things of life are found in  
the commonplace. We do not have to go to the  
great art galleries to see beauty—but rather let  
us train our eyes to see the beauty of nature  
about us. The glory of a sunset has never been  
captured on any canvas. The harmony and  
fragrant beauty of a spring day has never been  
quite reproduced by any great sonata. We do  
not have to be great philosophers and scholars  
before we can find meaning in life. The most  
meaningful things in the world are all about  
us if we will respond to them,—responsibility,  
service and love. The luxury of love is avail-  
able to any of us.

We all live in the laboratory of life where  
values, meaning and beauty are being created  
and tested. In the hearts of those about us and  
in our own hearts is to be found the Kingdom  
of Heaven.

God is at work in all of the experiences and  
agencies of life that make for unity, good and  
larger cooperation. Each of us can have a part  
in these activities and find the Glory of work-  
ing with God.

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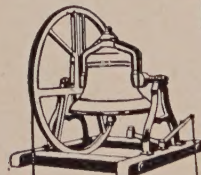
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## Knowledge — Curse

(Continued from page 64)

of myriad decisions by many small individual. If the little fellows go back on the best they know, grow indifferent to it and even contemptuous of it, then their civilization starts to collapse because they have undermined it. It is not a long step from the Reno-bound scoffing at the sanctity of the home to the sadistic Nazi scoffing at the sanctity of human personality. There is a close correlation between the breakdown of the tiny home and the fall of the mighty nation. When the little lights go out one by one, no Master Light will save us from the darkness we have created. To change the figure, if all the props are knocked out, one by one, there will be nothing left to sustain the structure. We can use our God-given freedom to destroy the props, but when we have destroyed them, we cannot expect God to step in to avert the crash. We can undermine ourselves just by hearing the Word and doing it not.

### The Fall of a Nation

In a book written with considerable insight a young French aviator grapples with the problem of the fall of France. Why was it that a nation which in the twenties had been the most powerful in Europe should in the forties collapse and go to pieces like a rotten plank? The usual explanations do not satisfy him. He concludes at last that the animating power of French civilization had been lost. He writes "As for my community of men, I waited till I was in jeopardy before I took thought of it. As soon as danger threatened I took shelter behind it. 'What!' I cried. 'Are you not ashamed to attack such a beautiful cathedral!' But I had long since ceased to be the architect of that cathedral. I had been living in it as a saxon . . . which is to say as a man defeated in advance. I had been taking advantage of its tranquillity, its tolerance, its warmth. I had been a parasite upon it." Then he adds this solemn word: "We ceased to give. Obviously if I insist upon giving only to myself, I shall receive nothing."

The failure of France which came so bewilderingly and so devastatingly had back of it and beneath it millions of small, individual failures. People who had built a culture that the world envied ceased to build. They no longer gave and shared what they had created. They settled down behind walls of steel to enjoy it for themselves. And so all they had thought and created became not a blessing but a curse. The well springs of their civilization dried up, their culture mildewed. They were immobilized by their own immobility. Having ceased



do what they had heard, they even ceased hear. Thus they were undermined and ready fall before the Nazi storm.

### It Means This Now

What about ourselves. God has given us the uth in Christ. There is no use whining. There no use trying to go back. There is no use pretending ignorance. We know. And if we nothing about what we know, it will be our om. "He that heareth and doeth not buildh upon the sand." It means a number of ings for us now. This for one—that every ay we touch and handle and have quite at our ercy values that sustain our collective life. here are the home and the school for ex- mples. We know a good deal about them. e would have no trouble explaining to a sitor from Mars just how they are bulwarks our civilization. Well and good. But if we o not back up this knowledge with thousands f humble deeds on thousands of ordinary days, en our knowledge is brought to naught and ur civilization must perish.

We have an ideal of freedom. But we have arned the sin of cherishing freedom for one ce only while denying it to others. There ill be freedom for all or there will be no freedom at all. We know that now. If in the ce of what we know, we refuse votes and bs and schools to the colored races, we write e epitaph of democracy.

God has given us a vision of the world's eed, imperious and clamant. The hatreds of en cry aloud for Christ's magnanimity. heir heart's hunger craves His living bread. nd we possess it, you and I. We have this easure. Shall we then settle down in this ace of peace and culture to enjoy it, hoarding l its riches for ourselves? If we keep it for ourselves, we cannot have it. "We ceased to ve," wrote the Frenchman, and their doom as sealed. We must take it out from this hal- wed place—into the daily work, into com- unity life, into industrial relations; into in- rnational affairs, into the heart of mankind far as we can make it go.

### Answer a Letter

*Continued from page 60)*

out God. You see Him climb the mountain ehind His home and lay before a vast congreg- ation of people the principles of life with od. When you study that simple message, own to us as the Sermon on the Mount, you scover that it is knowing God, seeking God; eing God, and being like God that was the arden of the message. God was His only ncern; He knew the way to God; Christ is



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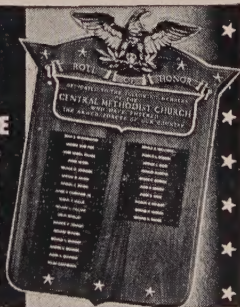
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the way for us to God. Religion offers no pot of gold hanging on the end of a rainbow, but it will guarantee those deeper and diviner satisfactions called peace of mind, joy of soul and love of neighbor which are born from faith in God.

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There is a very interesting custom which the Omaha Indians used to follow years ago. When a boy reached the age of twelve he would be called by the chiefs to the council where he would be advised about how he should live his manhood years. At the end of a long day one of the chiefs would lead him to the edge of their cantonment, give him a bow with three arrows, a pony, and send him away from the camp for three days. He was given no food. He was told that he had a bow and arrow so that he could shoot when he became hungry; but he was not to yield to the call of hunger; he was to live a disciplined life. The last admonition that they gave him was this: Every evening at sundown he was to climb a high hill and there, silhouetted against the setting sun, he was to lift this prayer, "Here, God, poor and needy, I stand."

How all of us need to pray that now! And God comes to those who open their hearts to receive Him. Any person who offers that prayer lives with eternity in his heart and can stand before the world adequate and able to cope with anything that life may bring. He has a rhyme and reason for living.